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ECKANKAR

the Key to Secret Worlds

with a foreword
by Brad Steiger

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SOUL TRAVEL

The physical body is locked into the physical bonds of the everyday world, subject to the stresses of gravity, and victim to all of the weaknesses that have beset mankind for thousands of years.

Yet man is more than just a physical body; he is also spiritual essence. And this essence—the mind or the soul—is free to travel apart from the body. While so free, the problems that torment the earth-bound are as nothing beside the mysteries of the universe. Sri Paul Twitchell, rediscoverer of the ancient science of Eckankar, shows you how to free the soul from the body. In an easy-to-understand, step-by-step method, he shows you the way to the universe!

ECKANKAR—THE KEY TO SECRET WORLDS is your key to solving all problems, your passport to the complete life!

THE KEY TO SECRET WORLDS

PAUL TWITCHELL

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ECKANKAR—THE KEY TO SECRET WORLDS

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FOREWORD

The reader who wishes to possess a massive compendium of esoteric and spiritual knowledge need look no further than *ECKANKAR—The Key to Secret Worlds*. Sri Paul Twitchell, the Occident's principal exponent of "soul travel," described as the ability to leave one's body to journey along the various spiritual levels, presents in this book explicit accounts of how others have left their fleshly shells to tread the "illuminated path," and details step-by-step aids on how the reader might himself attain soul projection.

This concept of projecting one's soul out of one's body may seem a bit bizarre to certain readers, but it is of interest to note that a number of academicians, scholars and researchers have begun to take such claims very seriously and have begun to conduct experiments of their own in out-of-body travel. Dr. Eugene E. Bernard, professor of psychology at North Carolina State University, and Dr. Charles Tart, psychologist and lecturer at the University of California, are conducting laboratory experiments in an attempt to prove that some people do indeed have the ability to leave their bodies and float off to the ceiling, another room, or, in some cases, locations thousands of miles away. Former University of Florida staff member Dr. Hornel Hart has remarked that he is convinced that ". . . a world exists that is invisible to our physical senses and yet is a realm of objective experience and of social contacts between conscious personalities."

Sri Paul Twitchell claims to have found the key to these invisible worlds. In ECKANKAR, Paul Twitchell tells us, after one has mastered the perplexing techniques of soul travel, he can actually experience the reality of transcending the body. The spiritual leader claims further that there exist etheric masters and teachers whose task it is to aid the neophyte soul traveler—call them angels, guides, or masters, Paul Twitchell insists that they are ever alert to assist the sincere spiritual seeker. I do not suppose there is any real way to prove the reality of such personal, subjective experiences, but Paul Twitchell offers the testimony of dozens of saints, *gurus*, and soul travelers from all ages and times to corroborate the truth of his allegations.

Since this book deals so intensely with subjective experience, it must be for each individual truly to plumb the depths of *ECKANKAR—The Key to Secret Worlds* and evaluate the text in terms of how completely it speaks to his own inner self. Certainly the reader who is interested in the occult and the esoteric will find the dictionary of terms included in the back of this book to be of great benefit and enormously supplementary to his own understanding of this area of spiritual teaching.

BRAD STEIGER

Chapter One: THE SECRET PATH TO GOD VIA SOUL TRAVEL

Soul, the *Atma Sarup*, is the natural body of man, which the vast majority of the species *Homo sapiens* have forgotten how to use properly in the many ages of dwelling on this planet. Spiritual teachers, saints and others have learned how to accomplish soul traveling, that is, journeying to etheric realms in the *Atma Sarup*, and have taught it to those interested in visiting the heavenly kingdoms.

There has always been a suppression of the teaching of soul travel by the forces of orthodox thinking, and such repression of this knowledge accounts for the fact that the principles of soul travel are generally unknown or misunderstood by those interested in spiritual subjects. However, the theory of cosmic consciousness is well established as a part of the esoteric sciences—a great quantity of literature has been produced by the followers of the Hindu and Vedantist religions. After studying under several masters of the science of soul travel, I came to the conclusion that it, more than any other mystic technique, suffers from a problem of semantics. It seems that hardly any two persons practicing the art of getting out of the body utilize the same language in describing either the experience or the mental techniques employed in accomplishing soul travel.

In other words, the nomenclature of mysticism has not been adequately compiled, nor has soul travel a standard vocabulary which might be effectively employed in the manner of certain other divisions of the esoteric studies.

This is because we find fewer soul travelers in the pure form than we find clairvoyants, telepaths, seers, or water dowsers. I would venture to say that although almost everybody can practice soul travel, perhaps only one in a hundred reaches the spiritual heights. Such lack of full cosmic realization is due mainly to the confusion caused by the lack of any common language to convey just what goes on in the spiritual worlds which the soul visits. He who has fully accomplished soul travel finds it nearly impossible to communicate his experience to others once he has returned to the physical form, especially when his traveling has taken him above the astral world into the higher planes.

Soul travel is known by various names, e.g., soul projection, separation of spirit from the body, out-of-the-body experience, and spiritual traveling, to name a few. Its purpose is mainly to enable the soul to leave the physical body, travel through the higher spiritual worlds, and eventually arrive at its ultimate destination—the *Anami Lok*, the word for the nameless region, or true heaven, wherein dwells the SUGMAD, God.

I could come and go in the soul body at an age when most children are not aware of what is going on around outside themselves, but my soul traveling was a fact generally kept secret. In accordance with the ancient idea that talk brings about trouble with those who do not know of spiritual works, the members of our family remained silent. We were all able to move in and out of our bodies, except my foster mother, who frowned on the practice. Only my half-sister and I discussed it, and she, being several years older, taught me the art of soul travel when I was at the age of three. By the time I met my first teacher, Sudar Singh, of Allahabad, India, at age fourteen, getting out of the body was as natural as eating. However, in the time between my introduction to this eminent *guru* and the present, a lot of spiritual polishing

had to be done, and I had to gain a necessary and deeper understanding of soul travel.

The conclusion which I finally reached is that anyone can practice soul travel, whether he is under a spiritual teacher or not, although it is always better to have a *guru* in order to save the wear on oneself which would naturally come about in the trial-and-error method of self-teaching. Some students follow an inner master, who never shows himself on this plane in the physical form; others will find a *guru* in the earthly body, who spends much of his time on all planes, teaching his *chelas* how to leave the body, and helping them if they become entangled in a morass of psychic difficulties.

These teachers are called ECK masters, the adepts of ECKANKAR, Ancient Science of Soul Travel. Though they may often appear to be little different from the average person while here in the human body, their concern is to see that the individual will reach his ultimate goal—the highest of the heavens where dwells the SUGMAD, Lord of All.

Therefore, the basic principle of soul travel is that man is the spirit self, that he can take charge of the soul body and can move from the visible planes into the invisible worlds at will. When he becomes proficient at this, the beneficial results are freedom, charity and wisdom. These are the God-qualities lying latent in each soul, which must be brought to soul's attention in order to unfold the true self in all its glory.

Freedom is liberation from the world of matter, energy, space, and time. This liberation gives us the opportunity to travel the illuminated path to the SUGMAD. It gives us freedom from all physical, mental, psychic, and spiritual entanglements. We are responsible thereafter only to the Ultimate Being, who dwells above this world of humanhood. We live and move under the law of grace.

According to the Gospels, Jesus said, "Come, follow me." But few knew what He was saying, that He wanted

them to go with Him into the worlds beyond. They were not prepared to take the journey, so He turned away from them, leaving an eternal message: "In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself." This means He is always prepared to help us ascend to the heavenly world where dwells the Father of All Things.

Charity is the Christian word for love. According to the *Bhagavad-Gita* charity is an impersonal love, which we give out to all men and all things. Buddha, who was a courier of God's word, taught us that we must be detached from sentiment and love all with equality. Rebazar Tarzs, the great ECK adept, once told me while in his *Nuri Sarup* or light body that since man does not have the capacity of loving everything, it is best to give his devotion to his close ones, and an impersonal love to the rest of the world.

Wisdom comes through making contact with cosmic light and sound. This is chiefly the result of soul experiences. When one has transcended the body, he eventually comes to the worlds of wisdom and love. He absorbs the spiritual knowledge which flows in and around the soul body, which is useful in making his life on both the spiritual planes and in the earth worlds into better channels. Anyone who successfully leaves his body and returns to it by his own initiative can validate this point.

The living ECK master is competent in soul travel. He can help take the soul of another, released from the physical body by death, across the boundary of the spiritual worlds and place it in the hands of those who are concerned with the released soul's welfare. He can instruct and guide others in the art of soul travel and travel with them in the other worlds.

He is a co-worker with the Supreme Deity, assisting in the affairs of the universes. His ability in solving prob-

lems for souls, both here and in the other worlds, is unbelievable. His personal affairs on earth seem normal. He lives a life of freedom, above the laws of man, and while he lives in this world, he is not of it.

That part of man which we call the soul is actually the individualized self, the true awareness of spiritual being. When the soul looks at the material side of life—that which we call matter, energy, space and time—it is said to have a negative awareness, or consciousness; but in seeking God and putting its attention on the ultimate, which we know as the positive, it is said to become spiritualized. These two qualities are the extreme poles of life, and since the purpose of life is to lift the soul upward into the highest world, the universe of all universes, man should set himself on the illuminated path as quickly as possible.

Attitude and attention are the secrets of soul travel. The chief delusion of man is his conviction that there are other causes at work in his life than his own states of consciousness. All that happens to him, all that is done by him, comes to him as a result of his states of consciousness. This is true of his state of spiritual consciousness, for he is all that he thinks and desires and loves, all that he believes is true and consents to happen to him. This is why a change of consciousness is always necessary before one can begin to successfully travel in the spiritual worlds, especially when alone.

The ideal that you hope to achieve is always to be ready for an incarnation, whether it is in this world or those planes beyond. But unless an incarnation can be offered its birth through you, though, it is incapable of being brought into the manifestation of life. Therefore, your attitude should be one in which, having desired to express soul travel in the higher states of consciousness, you alone accept the responsibility of incarnating a new and greater value of yourself.

In giving birth to your ideal of traveling in the spiritual worlds, you must bear in mind that the methods of mental and spiritual knowledge are different in all aspects. This is a point that is truly understood by probably not more than one person in a million.

Generally speaking, we know a thing mentally by looking at it, by comparing it with other things, then by analyzing it and defining it.

We can know a thing spiritually by becoming it. This is the art of beingness. We must be the thing itself and not merely talk about it or look at it. Just as the moth in its desire to be near the flame is willing to destroy itself, so must we in becoming the new self be willing to destroy the old self.

Attention is the narrowing of awareness upon a single idea or sensation. This is the way with spiritual traveling. Once the desire is turned in that direction, your attention is exclusively concentrated on the idea. The thought is as powerful as the proportion, or degree, of attention fixed on it. Concentrated observation is therefore the preparation toward the separation of spirit from body and the spirit's return to body.

When preparing to leave the body for a spiritual journey, you must deliberately focus your attention on the feeling of the journey fulfilled until such a feeling fills the soul and crowds out all other ideas in the consciousness. With this deliberate concentration the soul will slowly leave the physical body and explore other spheres before returning to its temple of flesh. Therefore, the power of attention is the measure of your success in getting out of the body the first few times you attempt soul travel.

The neglect to study the methods of separation of soul from body by our spiritual and political leadership is one of the main causes of present-day chaos, and man's suffering throughout the ages.

The importance of the study in question is evident from the fact that omniscience can be obtained mainly through the release of the soul from the bondage of flesh by anyone who is still living. The method of voluntarily withdrawing soul from body constitutes the highest technique and is the main occupation of the true seeker after truth.

The full realization of truth and the exact knowledge of what is going on in the other worlds can hardly be achieved without the technique, or science, of separation of the soul from its bondage. The release of the soul from the bondage of flesh is the main subject of true religion and education. Holy writings throughout the ages are concerned mainly with this problem. That these techniques exist is proved by the inexhaustible series of saints, prophets and mystics throughout all ages in all countries.

Holy writings contain the inner experiences of these prophets, saints, and founders of religions; Buddha, Krishna, Christ, and Mohammed. The poets Homer, Hesiod, Dante, Shakespeare, and Aeschylus, and the thinkers Plato, the Pseudo-Dionysius, Bulwer Lytton, Eliphas Levi, Helena Petrovna Blavatsky, and William Q. Judge have all in their own ways dealt with the concept of the soul.

In taking a quick glance at the subject of soul travel, the scope and extent of which is so vast and varied as to include almost every branch of religion, we find that it imparts the ways and modes of contact with higher planes than this terrestrial one, and endows us with the capacity to transcend the body while yet living in it. This then gives us the possibility of obtaining cosmic and supercosmic consciousness, that is, the possibility of a living man visiting at will the astral, causal, mental, and the higher spiritual worlds of which Madame Blavatsky speaks in detail in her *Voice of Silence*.

However, apart from these cosmic and supercosmic

conscious states, which themselves encompass so much, the subject includes far more than we can comprehend on all supersensory phenomena alluded to, or mentioned, in the Holy Scriptures and classic or modern authors.

The first philosopher in western literature who deals extensively with the question of separation of soul from body is Plato. Indeed, the most important work of this author on the subject is *Phaedo*. Here Plato gives the details concerning the last hours of the life of the most influential of all philosophers of ancient Greece, Socrates, condemned by his countrymen to drink the hemlock. The description of Socrates' last hours, which is counted among the masterpieces of European literature, stands as an allegory of the Eleusinian mysteries and the sacred beverage.

Few readers of Plato's work on this moment of the death of Socrates pay much attention to the following passage, which is so important in showing the way and means to the supreme moment: it expresses the substance of many Indian religions, as well as of Christian meditations.

Socrates is reported as saying, "And what is the purification but the separation of Soul from the body, as I was saying before; the habit of Soul gathering and collecting herself into herself, out of all the courses of the body; the dwelling in her own place alone, as in another place alone, as in another life, so also in this, as far as she can; the release of Soul from the chains of the body?"

So we see in the abovementioned passage that the central idea and essence of Pantanjali's Yoga aphorisms are contained therein, as well as in all the serious treaties upon meditation or concentration. But the basic question arises: How is this withdrawal achieved?

Some going into the field of soul travel read much material and books on the subject and put into practice most of the methods described, but they become disil-

lusioned. In this event, the knowledge that Plato suggested the use of mathematics as an unavoidable way leading to obtaining clairvoyance or second sight is worth examining. This is his famous and suggestive passage (Socrates is speaking):

"I am amused, I said, at your fear of the world, which makes you guard against the appearance of insisting upon useless studies [geometry in particular and mathematics in general]; and I quite admit the difficulty of convincing men that in every soul there is an organ which is purified and illumined by these studies, when by other pursuits lost and dimmed; and this eye of the soul is more precious far than ten thousand bodily ones, for this alone beholds the vision of truth." (Plato's *Republic,* Book VII.)

Another suggestion is given by Saint Basil, who recommends that we should never lose sight of the Lord, and that we must concentrate the soul's eye on the Lord, never forgetting Him and His presence, not even for a moment.

Another method of awakening spiritual sight and hearing is described in the *Golden Verses* of Pythagoras as the so-called ladder of virtues:

(1) Lower or social virtues:
  (A) Natural virtues, which are inborn or implanted by nature, and are to be found both in man, insects, and animals: *e.g.*, bravery in lions, patience in asses, sagacity and industry in bees
  (B) Moral virtues, which are to be acquired both by effort and example
  (C) Political virtues, namely, justice, tolerance, kindness, forgiveness, and industry, which make common or social life possible

(2) Divine virtues (virtues which transform man into God)
   (A) Purgatorial or purifying virtues, which deal with the mysteries of the separation of soul from the body
   (B) Theoretic or epoptic virtues, which bestow sight and hearing, i.e., clairvoyance and clairaudience
   (C) the Exemplary virtues, which confer magical powers
   (D) Theurgic virtues, which transform man into Godman

Our survey of the means by which the soul separates itself from the bondage of body would be by far incomplete if we should forget to take into account the supreme font of occult lore of the West. By this I mean the Eleusinian mysteries. Ambrosia, which was the fabled food of the gods, giving immortality, and nectar, the drink of the Olympians, were the infallible means of initiation into the mysteries of the beyond. On drinking the sacred beverage, the soul was automatically released from bodily bondage.

Madame Blavatsky wrote the following in *The Theosophical Glossary*, under the heading of "Soma Drink": "Made from a rare mountain plant by initiated Brahmans. This Hindu beverage answers to the Greek ambrosia or nectar, quaffed by the gods of Olympus. A cup of Kykeon was also quaffed by the Mystes at the Eleusinian initiation. He who drinks it easily reaches Bradhna, or the place of splendor, heaven to us. The soma drink known to Europeans is not genuine beverage, but its substitute; for the initiated priests alone can taste of the real soma; and even Kings and Rajas, when sacrificing, receive the substitute. We were informed that the major-

ity of the sacrificial priests of the Dekkan have lost the secret of the true Soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few. The soma drink is also commemorated in the Hindu Pantheon, for it is called King Soma. He who drinks thereof is made to participate in the heavenly king; he becomes filled with the Holy Ghost, and purified of his sins. The soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it bestows the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the esoteric explanation, the soma is a plant, but at the same time it is an angel. It forcibly connects the inner, highest 'spirit' of man, which spirit is an angel like the mystical soma, and thus united by the power of the magic drink, they soar together above physical nature and participate during life in the beatitude and ineffable glories of heaven.",

Thus the Hindu soma is mystically similar to the Christian Eucharist. By means of sacrificial prayers—the mantras—this liquor is supposed to be immediately transformed into the real soma, or the angel, and even into Brahma himself!

Therefore Plato describes the essence of philosophy when he records Socrates' statement: "I deem that the true disciple of philosophy is likely to be misunderstood by other men; they do not perceive that he is ever pursuing death and dying."

Accordingly then, the saints say that nature has designated man to leave his physical body at will, transcend to higher planes, and then return to the body. They help each aspirant personally, and each receives practical experience, however little it may be, during the first few times he is in session with teachers and a *guru*. One who

is competent to give a man this personal experience of withdrawal or temporary separation from the body and who can thus put him on the way to higher spiritual realms is a genuine master, saint, or *sat guru.*

Soul travel is the secret path to the SUGMAD—the Supreme Being we know as God.

ECKANKAR, soul travel, is the specific key for unlocking the secrets of the spiritual universes, although for many it does not give the same degree of satisfaction and confidence in seeking out the mysteries of the soul as does cosmic consciousness and the intellectual senses.

However, in our search for security we need hardly go any further than ECKANKAR for proof of the ultimate survival of man. It gives evidence that all things have a life beyond this physical plane, including animals and plants. Life reincarnates in millions of physical forms on this earth plane. These forms are only the various manifestations by which God makes itself known in the outer worlds for the physical senses of man to enjoy.

The spiritual purpose of ECK is simply to be able to reach that realm of spirit which is known as the Kingdom of Heaven, where God, the SUGMAD, has established His fountainhead in the universe of universes. Hence, soul travel is the means that we use as the vehicle of return to our true home.

The greatest problem of this particular aspect of spiritual phenomena is that it has received attack at the hands of critics, and the semantics of the concept have led to confusion. Hardly any of those who are able to exteriorize speak the same language.

It is true that whoever visits the spiritual worlds and views the wonders of God has much difficulty in expressing his feelings and impressions.

This lack of adequate vocabulary is the reason that the old Buddhist monks communicated with one another by hand signs instead of orally, for language had

no available words to describe the wonders which they had seen while traveling in the spiritual worlds.

The basic tenet of ECK is spiritual freedom—a liberation from the physical body. Once the individual has learned ECK, he is free to come and go as he wishes. When death of his physical body occurs, he can leave it freely and enter into the spiritual worlds. He can be with his loved ones who have passed onto the other side, or live where he is best fitted, according to his spiritual temperament and according to his desires.

Therefore, as mentioned before, the three attributes gained, or rather developed from the practice of ECK are wisdom, charity and freedom. Those who find their ability for leaving the body raised to a level of competency learn that soul travel is as natural as any other body function.

Wisdom is the first aspect of the triune virtues found in the art of coming and going out of the body. It is that knowledge gained directly from looking and knowing in the spiritual worlds. One is able to return to the earth plane or any plane, and consciously put it to practical use.

Charity is the Christian word for love. Its meaning is that of impersonal good will, a detachment of emotional entanglement with others. As Rebazar Tarzs has told me, "Since the human element in man doesn't have the capacity, then he must give his impersonal good will to all, but love only those whom you must!"

Freedom, as already described, is that liberation from the body and circumstances of this earth world. We learn to live in this life, but not be a part of it. Liberation of the soul is enjoying giving it freedom to move wherever it wishes. Nothing can hold that soul which has gained its liberation from the bondage of matter, energy, space, and time.

A principal effect of Eckankar as we are carried closer

to the heavenly world is that the soul becomes more individualized. He who travels to the etheric realms of God soon learns that he has a choice to become either one with the Godhead, or a co-worker who can return to the lower world, including this physical plane, to give help to those in spiritual need.

The individualization of the human consciousness brings freedom. Therefore, where we find security and union with God in the cosmic-consciousness state, we find individuality and freedom in the out-of-the-body state. What could be more free than being able to leave the body by one's own free will and travel to another plane to study under some great spiritual master?

Of course, ECK is the answer. It gives all who can master this art the opportunity and choice of being free and of becoming independent of matter, energy, space, and time.

Rebazar Tarzs, the ECK adept, is accountable for bringing about the open teaching of the art of soul travel. Before his work in ECK (which began in the fifteenth century and continues to the present day), all knowledge of this spiritual teaching was kept secret among the highly developed adepts in hidden occult groups. In the early dawn of religious history when Rama, the first known savior of the human race, made his way across Europe from the forests of northern Germany to Persia, he paused long enough to give the secret teachings to a little band of mystics who later became known as the Magi. Rama then proceeded to India, where he settled down and taught the people that salvation was possible, even in this life.

In those days the teaching of soul travel was done orally. No instructions were ever written down and distributed until Kabir, a direct descendant in the line of Rama's spiritual mastership, came here especially for this purpose. Kabir openly advocated and taught the art of.

leaving the body at will, but he received much opposition against his public approach to what had been a secret teaching.

Kabir suffered harassment at the hands of the Muslims and the Hindu religious factions. However, at his death both sides gave up their quarrel to gather at his funeral pyre. When the cover which had been spread over Kabir's corpse was taken off the stretcher, nothing lay there but two beautiful roses, symbolizing Kabir's love for both of the opposing groups. Kabir had been transcended into heaven, taking his physical body with him.

Since Kabir's era in the sixteenth century, soul travel has become an open topic for anyone who wishes to discuss it or learn it as a part of spiritual phenomena. Today, however, soul travel receives a different type of harassment than in Kabir's time. Today it is belittled and greeted with hoots of disdain from orthodox thinkers and religious groups who reflect the emphasis of our era on the intellectual senses.

Running through the scriptures of all world religions is a golden thread that speaks of the art of soul travel. Many people have out-of-body experiences, but few recognize them for what they really are, nor can they control these spontaneous projections. Soul travel can become as natural as breathing, but it is generally a frightening experience for those who are not used to leaving their physical body and to viewing the world through spiritual eyes.

There were many adepts who taught the art of soul travel in ancient times, and it has always been a common practice among Buddhist, Taoist, Sufi and Christian mystics. Today orthodox religions frown on the teaching of soul travel and the *chela* (student) will find few adepts to demonstrate its practice.

ECKANKAR means "co-worker with God," and it com-

prises the immaculate teachings of that great deity known to its followers as the SUGMAD, Lord of All. ECKANKAR is taught in its true form by the spiritual travelers, or adepts, who have the ability to pass through the many planes of the higher worlds with apparent ease. Many saints and mystics, such as St. Anthony of Padua, St. Francis of Assisi, Catherine of Genoa, St. Teresa, Swedenborg, Gurdjieff, Lao-Tze, Padre Pio, and half a hundred others, could appear in two or more places at once.

Knowing that death will eventually come to every physical body, those who travel the path of ECKANKAR learn that it is easier to give up the fleshly temple at death with neither suffering nor regrets simply by leaving the body.

Rebazar Tarzs, the spiritual traveler from the remote wilds of the Tibetan Himalayas, of whom I have spoken before, is one of those highly advanced adepts now teaching ECKANKAR to a fortunate few on the earth planet. He gives his instructions in the original teachings from the other worlds, handed down by the SUGMAD. He is a lama and is reported to have lived several hundred years in the present physical body, as many spiritual travelers are able to do.

He can leave his physical body and appear to anyone upon either this planet or any other world to instruct souls in this ancient science. He often takes his *chelas* through the spiritual planes to meet and talk with past saviors and savants who have left their mark upon the history of mankind.

The ancient creed of ECKANKAR was first brought to my attention by Rebazar Tarzs, and was further expounded upon by that inner circle of highly spiritual mystics known as the Eshwar-Khanewale. These we know in English as the "God-Eaters" who live in the spiritual city of Agam Des.

The ancient creed is within itself adequate to lead any

neophyte to his ultimate aim. This is knowledge of the true self, the *Tazu*, or soul, as it is known in the language of the upper planes; and eventually to the SUGMAD, which is God, as known to the followers of ECKANKAR.

All religious groups have creeds with definite routes leading the seeker toward a specific place, but few take the spiritual aspirant much higher than the lower astral plane. The makers of creeds generally know truth, but they also know the limited condition of humanity as a whole.

However, the ECK masters, in preparing the way for the human race, set forth the ancient creed many ages ago. All other creeds are practically in their infant stages when compared with the ancient creed of the SUGMAD.

The ECK masters, those souls who can come and go as they please between the physical worlds and the spiritual universes, are the support and foundation of the ancient creed of ECKANKAR. Rebazar Tarzs, the great ECK master of Tibet, pointed out to me that perfection cannot be reached through the creeds of religion because they are limited.

"Since perfection has no limitation, it is neither temporary nor changeable. But pleasure and suffering are conditions of material existence," Rebazar Tarzs said.

The ancient creed of ECKANKAR is therefore that "All life flows from the SUGMAD, downward into the worlds below, and through them, and nothing can exist without this cosmic current known as ECK, which can be heard as sound and seen as light. Therefore it is necessary for man to always be aware of the sounds of the ECK and see the *nuri* (light body) of the SUGMAD in order to live within the highest spiritual realms."

This is the true belief of all ECK travelers who have visited the higher realms and traveled the path of the ECK *Marg*. The secret knowledge is not hidden, nor has it a pat formula. It is not something to read from a book.

It is a process through which the neophyte slowly develops and prepares himself. He does not acquire the sound and the light of the SUGMAD, he becomes a part of it. He does not accept it; it accepts him.

As one studies and practices to reach the higher worlds, he gradually comes to the realization that all life is sound and light, flowing out of the Godhead somewhere within himself. As he grows more aware of it, he comes into God-realization: that the source of this sound and light which is within himself is only a part of that universal sound and light flowing from above.

When he realizes this and accepts the SUGMAD as that source, then his life will become greater in every respect.

ECKANKAR, as taught by Rebazar Tarzs, comes from the direct, ancient source. It is the way of all things.

The soul, or *Tazu,* is the individual consciousness of the whole man, that part of him which is the true awareness of the divine power within himself. If a person's attention is inside the body, or is held intensely by another, he cannot successfully withdraw from his physical body.

Most of those striving for spiritual perfection lose their way and become trapped, thus denying the purpose of their creation as an individual entity.

If one has a guide or an adept who after a period of training can take him into the other worlds or to other planets, he is much better off than if he attempts to travel alone. Going alone will bring about many mistakes and suffering. The student will learn that, as in physical life, spiritual self-education is a series of trials and errors, and is not easy.

Chapter Two: THE REALITY OF TRANSCENDING THE PHYSICAL BODY

Today a strange paradox exists in our world, especially in the United States where the basic concept of political government is to give its citizens more security than has ever been known in the history of any nation previous to our times.

We have security in so many ways, yet more people are turning to the path of God in spite of the material comforts of the body, the pleasures of the mind, and the overwhelming succor for the soul provided by society and the patriotic conception of the nation.

It is the search for true security which turns the individual inward to seek the spiritual kingdom. It is not usually a desire for perfection which starts the seeking, but it is a longing within the soul to seek its own place in the world of spirits from whence it originally came that begins the quest. ECKANKAR, the ancient science of Soul Travel, provides a key to Heaven and the ways and means of understanding how one may reach true security.

Soul travel has nothing to do with any of the spiritual planes except the highest, that of the God-plane itself. Soul travel is only a means which the spirit, the real self, can use in traveling upward until it reaches the world of the SUGMAD. When we learn ECKANKAR, we are only learning a path, not a specific end in itself. When we get into the other realms, we are able to shed our various bodies and operate within the true self—that

which is called the soul, but is known to those on the path of ECKANKAR as the *Tazu*.

Soul travel on the lower planes is concerned with being in two places at the same time. Some are able to accomplish this kind of bilocation consciously and at will, while others occasionally find themselves out of the body without having consciously projected themselves.

Man's development in consciousness has been rather slow, up until the end of ancient times; then the pace quickened steadily until the Renaissance. After that period of enlightenment, the consciousness of man unfolded swiftly. The nineteenth century saw the development of man's higher consciousness to such a degree that we have become dizzy with inventions and creations from the mental realm.

After a long study of spiritual wisdom, I came to the conclusion that the cardinal metaphysical systems could be placed in three simple, but basic, classifications. These are the intellectual or mind theory, the cosmic-consciousness theory, and the soul-travel theory. These three comprise the essence of the esoteric theories, and will relate to any basic system that one can find in existence today.

In trying to work out these three systems, I have tried to establish those parts of the world from which they originated. The theory of intellectualism, or mind, was first developed in China. The cosmic-consciousness theory originated in India, and we read in the Vedas, some of the earliest scriptural writings of mankind. Last, the soul-travel theory came out of the misty past of time. We find it taught in the land of Muj by ECK masters.

Let it be pointed out here, however, that whatever conclusions I might have arrived at may not be the same as those another student of the spiritual teachings may have reached. How close anyone is getting to truth is determined by the degree of spiritual consciousness we have individually developed. Jesus pointed this out in

his parable of the sower of seeds upon the good ground.

The intellectual, or mind, theory is built upon the principle that all is mind and that the divine source of the mind is God Itself. That all begins here and ends here, and that we must be prepared to receive all here and now, instead of having to wait for our good in the hereafter.

The Chinese developed the mind theory during the Chou dynasty, a few hundred years before Christ. They brought to maturity a mentalism which was far in advance of the Western thinkers who reached any intellectual understanding.

Confucius and Lao-Tze were leaders in the field of intellectualism, in early Chinese religious history. They refused to accept mysticism as the criterion for the masses, knowing few would understand or try to practice the *Tao*, or, way. So, in an effort to give the Chinese people an uplifting of thought and spiritual endeavor, Confucius set down the mind principles in such works as the *Book of Odes* and *Analects;* later, Lao-Tze's writings set forth the principles of *Tao*.

The modern mind system in the West was developed mainly by philosophers such as George Berkeley, Kierkegaard, Kant, Hegel, Locke; and was later further developed by the works of Judge Thomas Troward, founder of New Thought; Mary Baker Eddy, founder of Christian Science; and the remarkable Annie Besant, first president of the Theosophical Society.

The leaders in the mind-theory field have a definite place in our spiritual world, for this is the jumping-off place from which most of us start the voyage to reach the highest God.

The mental realm is not the world of the present-day sciences so much as it is the psychic plane where we build our future by daily mental concepts. It is an ex-

tremely subtle world and we live mostly in it, whether we believe this or not.

The mental theory is the key to our formal education and is the keynote of our social world. It is, however, only a part of the foundation which upholds the cosmic-consciousness and soul-travel systems.

The second classification, the cosmic-consciousness theory, comprises the basis of not only the Hindu religion, but several others in the Far East as well. It constitutes the warp and fiber of the lives of the East Indians.

Not all the Hindus are as religious as we are led to believe here in America. Although India has a great name for spirituality, the average Indian is as weighted down in dogma and ritualism as are some Westerners in the orthodox church. It is true that, on the whole, the Indians are more interested in religion and philosophy than we are, but on the other hand, some sects in India, particularly the Marathas, are well known for the materialism of their faith.

The Hindu's religious mind is deep and complicated. He sees every problem as the whole, and he must work from the whole into parts so that he can better understand what he is faced with in the lower world, which is made up of parts instead of the whole.

The *Vedas*, which are our first known record of the world's great sacred writings, are approximately ten thousand years old. The cosmic-consciousness ideology arises out of these ancient writings. It is only to the Westerner that the concept is known more simply as God-realization, or oneness.

The cosmic-consciousness experience is a unifying accomplishment; it gives one the realization that we live in a brotherhood with all peoples and all things here and beyond, and that God is with us and everywhere. Our minds fall into tranquillity which blossoms swiftly into ineffable bliss.

This realization is the foundation of civilization. It gives government to the people and furnishes them with a culture and a worthy direction of working for the whole. It is the socializing consciousness of mankind, transmitted through a few human channels who have given themselves to its cause.

We are living in an age which has become the effect of cosmic consciousness spreading to us through the orthodox savants, Jesus, Buddha, Zoroaster, St. Paul, Lao-Tze, and Emerson to name a few. These were in reality following the principles of ECKANKAR.

Furthermore, cosmic consciousness is the foundation of the religious organizations which today dominate the world. This alone has brought about a civilizing in the general consciousness of the races which have settled various nations throughout the history of mankind.

The third system is the soul-travel system, which has received much attention under the other names mentioned earlier, and has received criticism from both the philosophers of the mind theory and modern psychology. Neither have the followers of the cosmic-consciousness concepts received it openly.

Despite these differences, the field of Eckankar has grown rapidly and developed along several different paths. These offsprings include Anahad Yoga, Sufism and Lamaism. The last is my own system codified into a study of the various soul travel methods of getting out of the body. ECKANKAR is the ancient path of soul travel; I have only streamlined it.

ECKANKAR should not have any particular reason for being affiliated only with the astral plane, as many spiritual students are led to believe. Soul travel is actually a way of being able to travel freely through all the spiritual planes up to the Ultimate that we know as the SUGMAD. Soul travel certainly is not to be localized on one particular plane for the sake of itself.

Many soul-travel practices have been advanced by the poets and writers from the eighth century through the eleventh century in Arabia and India. Those mainly responsible for the teachings of soul travel were Tulsi Das, Jamal din Rumi, Hafiz, Kabir, and Shamus Tabiz, whom we know in literature, occult and spiritual writings, and the principal arts.

Apollonius of Tyana, a famous Greek spiritual leader and poet in the third century before Christ, proved beyond doubt that man had spiritual survival by his own ability to appear anywhere he wished, through his own efforts. Apollonius was often seen in two places at the same time.

The basic principle of soul travel is that man can take control of the soul body, which is normally called the *Atma Sarup*, and can move from the visible planes into the invisible worlds. He can help the soul of anyone who has died across the borders of death and put him in the hands of friends. He can also instruct and guide others to the higher planes.

Guru Nanak, founder of the Sikh order, was adept at leaving his body at will. He left a substantial record of his travels through the world of God, his visits on other planes, and his communications with disembodied entities, angels, and higher forms of spiritual beings. He proved that the spiritual travelers, those who can leave their body and return at will, become co-workers with God, rather than joining in union with Him.

The Christian faith is founded more upon the soul-travel theory than the cosmic-consciousness theory, contrary to the claims of many students of metaphysics. It was Christ who proved that in the spirit form man is free. Although many saints in the Christian Church have been seekers of the cosmic consciousness, or what is known as the enlightened mind, most of them have left

records proving they were followers of the principle of soul travel.

Man needs to learn to leave his body at will and dwell in the spirit body on the other planes, while still abiding on this earth plane.

Man must leave this body someday anyway, so he should learn that by going and coming in the body, he can give it up readily at death without any physical suffering.

At the beginning of this chapter, I spoke about man's search for security, but now we learn that man is secure when he has freedom, for this freedom will bring him security. This is the individualization of the human consciousness. Where we find security and union in the cosmic consciousness, we will find individualization and freedom in soul travel.

What could be more individualized than being able to leave your body and travel to another plane, by choice, to study under some great spiritual entity who has left this earth world many centuries ago? Who could have more freedom than this? Nothing other than soul travel can do it for you.

The means and methods of getting out of the body are varied; some are so widely different from each other that it makes us wonder if we are understanding aright when we hear about them. Among the many methods are the direct trance, the whirling dance of the dervishes, the sleep-and-dream method, direct projection, and the meditative technique.

The truth of soul travel is only for those who take the time and trouble to seek it out. Those with any degree of knowledge know of the hidden side of God that exists as a knowingness entirely distinct from the science and philosophy of those who have written the holy scriptures, or teachers who have caused their followers to record their words.

Those who know or possess this knowledge are generally unwilling to let it pass into general circulation, even for the sake of a better and more successful struggle against deceit, evil, and ignorance.

However, here is something that many of us have overlooked concerning soul travel: The knowledge is never concealed from the eyes of the masses—the fact is that the enormous majority of people do not want knowledge. They refuse their share of it and do not even take the ration allotted to them.

Knowledge, therefore, cannot belong to all, cannot even belong to many. This is the law of the spirit. This is what the Lord told Jeremiah, and for this reason alone we find the savants preaching that man must be modest when he receives this opportunity to know or gain divine knowledge. Even Jesus said that of himself he could do nothing, but it was the Father within him (soul) that did his works.

In the physical universe, knowledge of the illuminated way is limited because it is put together with materiality. This is because we are working with the two laws, the law of God and the law of man. This is why no single individual, while in this universe, can possess the whole of truth.

While living in this physical body, we are like the prodigal sons who are sent forth from our father's house. We have forgotten who we are and what we are, and who and what the Father is. We have wandered along the bypaths and lost our way. We have fallen and hurt ourselves, darkened the lamp of intuition, so that we no longer know why we are here. We have forgotten that we are gaining experience in conscious awareness to become co-workers with God upon returning to that heavenly realm. Oil and water do not mix, and neither do divine spirit and the materiality of thought. We must

open that spiritual awareness within and let spirit flow through into the outer world.

Therefore, we are the agents of God, sent into this world for a twofold purpose: first, so that each individual may learn to keep the spiritual awareness open under any and all experiences; and second, to act as the instrument, or channel, through which can flow the unformed spiritual substance into the outer world.

The spiritual purpose of every soul is to learn to unfold this spiritual awareness until it has a three-hundred sixty-degree viewpoint, so to speak. This then provides a complete channel for the God-awareness to flow through, regardless of whatever plane it may be upon. This spirit form, or whatever we call it, flowing centrifugally out from the center of all universes, commonly called the throne of God, is that life upon which all things exist, whether it be here within the physical plane or in those other worlds, hidden from profane eyes.

Those who want truth must make the initial effort to find the source of knowledge and approach it. They must take advantage of the help and indications which are given to all, but which people as a rule do not want to see or recognize. Knowledge cannot come to you without effort on your part.

Strangely, most persons feel that truth can be gained without much effort. This is wrong, for great knowledge, even in our physical life, is often hard to gather: it takes years, sometimes a lifetime to grasp the principles of medicine, painting, writing or music.

Many times an individual's independent effort will gain him nothing. Truth is usually attained from those who already possess it; therefore, one should learn from those who know.

We must look upon soul travel as an opportunity to leave the body and take into ourselves, as the soul, that power which flows from the center of all universes. This

power, which we know as spirit, has two aspects: one, that which expresses itself as life force or creativity, and two, intelligence. These two aspects are inseparable from one another, though intelligence is recognized as the source of consciousness.

Life force, then, is the conscious self; that which is self-consciousness is the life force. We often call this self-consciousness by the name of intelligence, but then intelligence and activity are the divine powers, or life force, within man. Since activity and self-consciousness are inseparable and since together they live in the same body and together they leave it, a man is said to be alive when he has self-consciousness and activity, and dead when he does not have either.

When body dies, soul is absorbed into the life consciousness or spirit and takes with it sense impressions. These it manifests into another form. The life force contains in a potential form all the desires, impressions, and tendencies of the previous existence.

The real self is clothed in the life force. A portion of this manifests itself subjectively as sense powers, while the other portions express themselves as objects of sensation.

The life force, or spirit, has a single motivation. This primary moving impulse is to express the wisdom, charity, and freedom that it feels itself to be. Thus, the essence of spirit is truth, nobility and aesthetics, or life, love and beauty. Spirit cannot act in particular circumstances except by becoming the particular. Nor can it act upon any material or other plane object except by expression through individuality.

Therefore, individuality is the necessary complement of the spirit. The whole problem of life consists of finding the true relationship of one's self, the individual, to the true spirit. The first step is to realize what this power must be in itself. If the spirit is a law unto itself,

to express only wisdom, charity, and freedom, then the answer to this is found in man's consciousness. One cannot be conscious of anything except by realizing a certain relation between it and himself. It must affect him in some way: otherwise he is not conscious of its existence. Therefore, according to the way in which it affects him, he must recognize himself as being related to it. It is self-recognition carried out to the sum total of the spiritual, intellectual, or physical, that constitutes one's realization of life.

Man, the individual, the microcosm, is capable of reproducing all the qualities of God, the Oversoul. Consequently, man learns that he is soul, the product of this Oversoul, imaging forth an image of itself on this world plane, as the direct image of that in the other planes.

Then it is true that the control center is the soul, or the awareness unit, or the consciousness of man, that which is called simply the I, or cause. It directs the actions of the body and the environment through the emotional relay systems. The total function of I, the soul, is the estimation of effort.

This is the deep secret of ECKANKAR which the ancients knew so well. Pythagoras was one who was more than well versed in the mysteries of the Magi. He taught that it was useless for any initiate to concentrate on the *chakras*, or body spine centers, but instructed his students to go out through the top of the head and gain control of body and environment from a distance.

The top of the head is the point at which the human self merges with the spirit. Very young children have a soft spot at this place, where the opening has not closed. One has only to observe the eyes and expression of children to know that they are in closer contact with the spirit than adults. As the spot closes, the child grows more worldly in outlook and expression.

Those wishing to be initiated into the Supreme Con-

sciousness, or that of the inner kingdom, must become as little children. This means that the opening must remain at the top of the head, like the soft spot of a baby. This can be achieved in the spiritual counter body, so it need not be developed in the physical. Some masters, however, keep the spot open deliberately by the use of spiritual and sound-exercises. The Tibetan ECK master Melarapa practiced this process and asked that all his disciples do likewise.

This opening at the top of the head is symbolized in the "Narrow Way." This was the name given to the small, significant, but closely guarded, door at the entrance to the place where the spirit-body comes and goes from the physical self. It is through this opening that spiritual awareness (God or cosmic consciousness) occurs. All adepts have known this truth, but it has been lost over the years since the Magi or Essenes used it to open the way for the neophytes to gain a way into the glorious Kingdom of God.

The riddle of soul travel is that the teacher is the soul of every man, yet he is not the soul of every man. He is the master and still he is not the master. He permeates all things, and yet he does not. This is the great paradox of life. It is the great question that puzzles every soul that struggles to know himself and God. He is, but yet he is not. Life as we live it on earth consists of a series of paradoxical questions. If we live in God, why do we go through these awful periods of questioning? There is a definite answer which can be given in one word: *Attachment.*

Attachment to what?

Attachment to all things that have been given us in our objective and subjective lives. Attachment is an intrinsic part of our mental baggage. We carry a lot of mental baggage when we come into this world. We are surrounded on all sides by the printed word, the spoken

word, and the very ethers are filled with negativism from human radios. It is little wonder that we can hardly have an original thought on spiritual things.

But as man travels along the road to the God-realm, he eventually comes to the gate of the first cosmic world. Here he is halted, for there are a series of obstacles that he has created for himself that he must overcome before going through the gate. Then he may pass over the threshold, be it consciously in the hands of a guide, or by himself, having wandered there somehow alone. Many souls wander there during the sleep of their human body and never know what is taking place in their objective world.

These obstacles are a series of apparent setbacks in man's subjective world. Everything that he does or thinks about seems to go against him. His best friends criticize him, desert him; the world turns against him, as does his family. All his possessions flee from him and he stands alone on the very edge of time and space where the divine horse has carried him, and he is left alone to face the reality of himself.

Here he looks out over that awful gulch of vast chaos in the outer world where time is limitless and space has no horizon, and he has nothing but himself upon which to depend. What can he do and where can he turn?

Before he can pass through the door of the threshold into that land we know as the astral world, he must rid himself of much of the baggage he carries around with him. This is known as the perfecting of soul. Here doubt will seize him, and for days, weeks, and maybe years, he will shake outwardly with terror. The *Kal*, or what we know as the negative force, will rattle all the faith he has in God, making him doubt everything. All sensitivity within him will be flayed like the thrashing of grain within, and soul is whipped to a finer tone of perfection in order to face the first world.

This is not an easy task in the spiritual life we have taken up; this is the beginning of the path to the journey to those far-flung worlds of the cosmic universe of God. We go through the perfecting of soul with the help of those spiritual travelers, who are always standing at our side, awaiting the call for assistance.

One of the first obstacles confronting those who must cross the threshold of each inner world is that of meeting the lord of each world. It has happened that many who have wandered across the borders of the first plane and come face to face with its great deity by chance, or purposely by divine guidance, have mistaken him for God. They changed so radically in their basic nature by this encounter that their minds were unbalanced, causing them to believe that their place in the scheme of God's creation was divine leadership. Most of us have seen these misguided ones, who teach wrongly and lead their followers off the path of God instead of toward it.

Let us get down to the heart of the explanation of this encounter. First, we must learn what must be done in order to pass over the border and pass through the veil of illusion. So often you do not go by chance, for all preparation can be made by a spiritual traveler who is interested in your inner welfare. He may simply bring you up the ladder, or what we might call the reality scale.

The method is not at all complicated. The mind and heart of anyone who wishes to travel to the inner worlds will go through the threshold, or door, of the inner self, and undergo the necessary purification with the help of the ECK master. We must put aside everything and have complete trust in him. We must bring to a halt the shaking of the mind by terror. All attachment must drop from our minds and leave only one thing for us, the love for the inner teaching, a love for the light and sound of the cosmic worlds.

We come then to a state of being that is without feeling or thought. A great humming sound similar to the roll of thunder is heard and a voice, not a physical voice, but one which seems to be within, will speak out of the silence. It will say something like this, "I am He, whom you know as God, but I am not God. I am in every man, but I am not in every man. My love is in you, but not in you. When you have solved this riddle pass on to the higher world."

This is the great riddle of life, and every seeker of God must solve it before becoming fit for entering into the highest stages of the spiritual life.

It simply means that when you recognize certain aspects of God, all changes in you will take place and you can enter into the other words at an ease which will surprise you.

God is wordless. When he came into being, He was called the Word of God, and the whole world is supposedly an expression of Him. God, or whatever It is called, appears in the form of light and sound. That sound or voice speaks to the neophyte via the inner voice, but seemingly from out of the light, telling us that It is God and so everything is an expression of Him. But all the same, IT/He is not God made into expression, for HE is the center of all expression and from Him must flow all creation. As such, all creation never existed in Him.

Mark these last words. Creation does not exist in you nor in me, but we have the power of creation. It is hoped that this is clear to all.

Therefore we come to the understanding that God is unconcerned about what goes on in this world, for the world continues to function as does a machine after the switch is thrown to make it run. All God must do is watch over the world and its mechanical functioning.

Consequently, God is the highest and the lowest.

Those whose inner vision is open will see all creation in Him, meaning all of the divine drama, and Him in all creation. This means His hand is in all things, and we must understand that He is detached, or unconcerned, as though the whole creation has never existed in Him.

For your understanding, God is the great deity of the first world as well as the lord of all worlds, made into manifestation, for the continuation of the function of each plane. He exists on all planes. Hence, we can transcend all laws of all planes and eventually enter into the realm of the Ultimate Heaven. God is then everything and in all things, but unconcerned about any living thing in this universe, or throughout the cosmic worlds. As the living deity on each plane, He must be concerned about life on each plane.

But why is he unconcerned about the whole? It is because all is in its proper place, and the activity of the living atom is in divine order, even to the minute chirping of the cricket. Therefore he looks upon all as the whole or unity, throughout space and time, out of and returning to the divine fountainhead.

He is detached and unconcerned about man, because man as the individual spirit, or soul, what we call the *Tazu*, will return again to the highest realm of heaven someday. If it takes a million years for a soul to learn where lies its true home, why should God be at all concerned? As the whole of all creativity He knows all things, yet as the manifested soul we know as the spiritual traveler He is compelled to show us the path by which the neophyte must travel to reach the door of heaven. It follows that the art and practice of soul travel must take place.

You must understand then that the spiritual guide is actually the ECK master, and yet he is not the ECK master. He is the highest and the lowest and no man can resist him, should the guide reach out to take charge of

the neophyte if the latter ask for such assistance. This is because he has the attitude of a father's loving care toward his child. Every soul that reaches perfection can testify to this.

Those who have reached the borders of the first world, knocked on the door of the threshold, and felt the terrors of stepping off into the unknown, must learn that courage and faith in themselves is the answer. Once they have made this step, hardly anything may resist them in their explorations of the other worlds via soul travel.

Chapter Three: THE PERPLEXING TECHNIQUES OF SOUL TRAVEL

Although this chapter is called "the perplexing techniques of soul travel," it does not mean that we are going to find numerous methods of getting out of the body which are too complicated for anyone to use.

However, there are as many methods of projection existing today among varied groups throughout the world as there are languages. But we are not concerned with all ways of accomplishing this phenomenon. We are only interested in a few which will solve the problem of soul travel for each of us.

Within this century we have developed the basic concept of giving priority to security of the body and mind, leaving the soul in an uncertain state of affairs. The French philosopher Descartes said, "I think, therefore I am." This is a true statement of the materialistic world, but it is in direct opposition to all spiritual sciences.

One can be assured that the art of soul travel can instantly disintegrate these materialistic concepts and bring about the true supernatural knowledge of all things beyond the world of the physical sciences.

Soul travel, the separation of spirit from the body, is an aspect of spiritual science not to be lightly cast aside. Neither is it one which is difficult to perform, as many of the methods used by many of the spiritual and religious groups, can be used by the neophyte in his search for reaching the heights of the Supreme Consciousness of God. Many of the various systems of spiritual exercises

are not at all suited to the nature of the seekers of God in the Western world.

This is mainly true because we in the West do not keep the same pace of life as the people of the Orient, nor do we have the same goal and environment. In other words, what may be natural for the spiritual seeker of the Orient may be completely abnormal for anyone in the West. We find that many of the methods used by the mystics of the East are certainly not adaptable to the Occidentals, who are following the illuminated way of ECKANKAR.

Westerners have neither the time nor the inclination to follow the whirling-dervish technique of transcending the body. On the other hand, most of us do not know the spiritual exercises of St. Ignatius of Loyola, and if we did, we would not follow them. You see, most of the techniques of the older orders of mystical knowledge and Eastern philosophy stress the ascetic side of the spiritual practices, *e.g.*, diet, withdrawal from the material world, mortification of the flesh, fasts, and many other spiritual exercises which we in the West will neither do, nor have the least inclination to follow. It is just as well, because soul travel is a natural phenomenon of man, and there is little need for him to live in any other manner in this material world. He can perform soul travel regardless of his environment, his diet, or the conditions under which he lives.

You need none of these extremes. The greatest practice of soul travel is the control of the emotions, to be alert and never panic under any conditions which may arise while outside the body. Since the techniques which I have developed from years of experience in this field are quite natural, it is all important for one to have a yardstick by which he can measure his experiences and know what they mean to him. As we go deeper into these stories it will be found that most of those who

study this subject seriously have had prior out-of-the-body experiences, which can now be recognized and analyzed accordingly.

In my study of soul travel I have rediscovered the ancient original science of getting in and out of the body which is called ECKANKAR ("co-worker with God"). It consists mainly of four techniques. These are: the emotional; the sound; the secret; and the master techniques.

These will be taken up in detail and studied so that you will know them by heart, and will be able to practice them until each is as familiar to you as eating or sleeping.

Of course there are several other techniques of getting in and out of the body which I have developed and which will be described. The techniques must naturally fit the student, not vice versa. You will learn to improvise and develop your own methods according to your own ability, talent, and individuality.

However, the above are the basic methods and the first ones that you must learn. In a sense it is like learning any creative skill; you must master the fundamental steps before trying the difficult ones.

You will soon learn that the system I am teaching will give you a freedom and individuality never quite known to you before. The ease in which one can slip from the body into another dimension under any circumstances, whether in dire pain or working at some simple task in the kitchen or at your regular job, will amaze all those who can master soul travel.

In the uninitiated, or those who have no knowledge of soul travel, the soul generally leaves at the solar plexus, or the stomach area. For those using the astral technique, the soul leaves at the pineal gland, or what is called the spiritual eye. The other places for the soul to leave the body are: the back of the head, called the oblong medulla; the thousand-petaled lotus, as it is called

by the Hindu teachers, or what we know as the pituitary gland at the center of the head, and, last, the heart center, known to the Hindus as the *Anahata*. Generally, the Bhakti Yoga followers use this last channel for separation of spirit from the body.

The time track is another factor that I wish to explain briefly. While in this body, or its outer sheaths, up to the fifth plane where all bodies are dropped and nothing remains but pure soul, we find what we call the time track. It is the past, present, and future track upon which each individual life is lived while in the lower planes. We are on this time track whether we like it or not. But once we come to an understanding of it and can comprehend the present or the moment—that part of the track we are now living in—we come to understand *Karma* and eternity.

If we live in the full consciousness of every moment, then we become aware of all things that occur in our universe. We need not dwell in the past, for all things have already been experienced. The future is not needed, for we are living in eternity, here and now. We are all experiencing the reality of God, at this moment, not in the future, nor in the past, but *now!* This is the *isness* of God! *God is!* This point needs to be firmly established in your mind, for it is one of the fundamentals of the understanding of God in the study of Eckankar.

Therefore, if you are living in the present, you will be in the *isness* of all reality and you need not think of your future. Jesus emphasized this in His Sermon on the Mount: "Take no thought of what you eat, nor drink, nor of tomorrow, for God gives you all the things you have need of." This is living in the present moment of your life.

You can do this by living outside the physical body, but you must project yourself into the heavenly worlds in order to get off the time track. Once you are capable

of handling your spirit body, you can go backward on your time track, or forward, and correct many problems which have been bothering you. This is part of the process of controlling the out-of-the-body state. After you have learned some degree of control, try this on any problem that may be bothering you.

Hardly anything you can imagine or think about on this earth plane is original, for it already exists in the upper planes. This is especially true in the astral world. Thought works in the mental world, and imagination in the astral. Imagination is a reflection of something existing in the astral worlds. So the technique is hardly more than an astral function, because it is done through the movement of the spirit body by visions, imaginings, and mockups. It is the vehicle of emotions and thought which moves the spirit body in the astral world. Frankly, this process hardly works beyond the astral world, for it is a limited one, yet easy to handle. Though you may learn many other methods, you will come back to it again and again.

All inventions come from the astral plane; most of man's destiny is worked out on this plane, and many of man's problems are solved here. In the capital city of the astral world, known to all spiritual travelers as the city of Sahasra-dal-Kanwal, is the great museum. This museum has all the archetypes of every possible thing which has been invented or will be created on this earth plane. It is said that Edison, Marconi, Nikoli Tesla, the Wright brothers, Alexander Graham Bell, and many other great inventors visited this museum in their astral bodies, either in the dream state or by direct projection. Some came to it by meditation and others by trance; but nevertheless, they visited this strange gallery and found the answers to their questions.

It is said that many writers, artists, military leaders, and others from every creative field of life have some-

time or other visited this great museum and been shown how to work out the destiny of their lives. The vision which was given Washington at Valley Forge in that terrible winter when he was about to give up was from the astral museum. He was moved out of his body state one evening by some entity, while at prayer, and shown the future of the thirteen colonies, and a vision of a great land stretching from the Atlantic to the Pacific. It gave him the inspiration to finish the War for Independence which made America great.

The imaginative process follows out the old law of occultism: "So above, so below!" Whatever is above reflects itself below. So if you wish to project by the imagination technique, you simply put yourself at a certain place at a certain time, and you will be there in spirit body. The easiest way is to start putting yourself in a specified place on this plane, and you will be there, see it, and be able to describe it upon return. Suppose you have never been in Times Square, New York City, and you wish to visit it in the spirit form. Soul can actually put itself there in the imaginative body, or what we call the astral form, and be able to describe Times Square as it exactly is, to others who have been there in the physical body.

This is a part of the reality of soul travel. The astral plane is the imaginative world to all, and this faculty is one given us by the Supreme Being to make our lives better and to straighten out the crooked path to the other worlds. The law of the imaginative world is, "wherever thought goes, the body must follow." This is a law of physics known in the physical world, and works well for the physical body. It works on the astral level much faster than on the physical. Wherever we place thought and contemplate, not concentrate, the body is bound to follow. The trick of this is to place the thought on some astral point, or to make the desire to be out of the body

at some point where the physical cannot follow. You do not have to make a particular picture of where you wish to be, but set the thought on your particular desire to be there, even if the matrix is not visualized in the mind's eye.

This is the technique of the imaginative process. Take a seat in an easy chair or lie on the couch; you may even sit on the floor, but keep the back straight and head up. Relax and close your eyes, dismissing any tension, if possible. Should there be any tension within you, try repeating the Lord's Prayer or some short religious verse. Often the tension will leave you in time.

Now, with the eyes closed, look directly into what we call the spiritual eye, that place between the eyebrows. Sometimes the spiritual eye is called the mind's eye, the *Ajna,* or the *Tisra Til.* What you are looking at should be at first a blank screen. Then, gently, place the destination where you wish to visit on this blank screen and let it stay there. The best way of keeping it there is to get interested in the place and see how many perceptions you get. Feel the atmosphere, see the colors. You can even smell the odors of the flowers, trees, and vegetation. However, if you cannot visualize it, think on it and do the best you can about the perceptions. The thinking process often works as well as the imaginative method does; for some it is even a better method.

All of a sudden you will find that this is reality. You are standing in the center of that place you were thinking about. This is the old law of the astral world which says, and I repeat here, that wherever you place your thought body, the rest of you is bound to follow. Meaning, of course, that if you place thought somewhere on the astral plane, the astral body must follow there, leaving the physical body behind. Once you are outside the body, control of spirit self is necessary, because thought will move spirit body in the twinkling of an eye.

When you have reached this point, you can move about freely from that position to wherever you desire. I suggest that at first you move around the house, in the astral form, before venturing too far away from the physical body. No harm will come to the body, for the ECK master is always near to see that nothing happens other than for your own good. You can come back to the body whenever you wish by sliding gently into it again.

You may declare that this is all in the imagination, and possibly it is during the first few times, but as you practice it you will develop more self-confidence, and find it is more real than life in the physical body. You will find that it gives you such freedom that you would rather be in the conscious state of the spiritual self than in the physical body.

The real trick is shifting the conscious attention from the physical self to the spiritual consciousness. It goes like this: take the attention off your self and try placing it on the black spot on the ceiling and holding it there indefinitely. You become a viewpoint which can see in any direction, for in this position you should have 360° vision. However, if you do not have this full view at first have no worry, for sooner or later it will come to you.

One of the things that may bother you in the beginning is a factor known as the dual consciousness. This occurs when the attention is split, and you have part of it on the physical body and the other part on the spiritual self. There is no cause for any anxiety here, for you will soon learn to control the attention and attitude until both become so much a part of yourself that it will be comparatively easy to shift from the physical self to the spirit and be outside the body.

The second technique for soul traveling is called the sound method. It is practically the same method used by the mystics in the Himalayan mountains. Rebazar Tarzs,

the Tibetan lama who passed the ancient science of ECKANKAR on to me, is reputed to use the sound technique given here, but only secondarily. He usually utilizes direct projection, as it is much more flexible for those doing their work among the masses of people, who often need help from you and me. We, too, are able to give assistance to the unable and the suffering.

Here I wish to discuss soul travel at one's own *volition,* a term used to clear the confusion away from the name. It means the art of getting in and out of the body *under one's own control.* If we are to project via the spirit body into those worlds beyond this plane, it must be done under our own control, not by compulsion, and certainly not constantly under another's assistance. No ECK master will retain his relationship with a neophyte after the latter has become skilled in soul travel, and has been established on the fifth plane, the plane of pure soul.

You will find that I seldom use the word student, or *chela,* for once it is accepted by the reader he identifies himself as such. This is one of the lower aspects of all metaphysical teachings, for it raises one and puts another in an underclass. Since we are all spiritually equal, no ECK master is going to stress the fact that he is on a higher level than another, regardless of his place on the spiritual path. The adepts of the ancient order of Vairagi all say that each of us has the esoteric knowledge within and that in some it is in a higher degree because they have come to recognize it a little more quickly than others. However, everybody having this knowledge can recognize it when they find the method or make the decision to do so.

This self-recognition of truth is called self-realization. It is the phenomenon that comes to one upon reaching the fifth plane, the first major step in gaining God-realization. However, most of us think in the world of

humanhood—in the area of human difficulty—and set obstacles before ourselves by insisting that this can never be done, at least not in this life. Again I point out that our predicament is in the semantics of the spiritual language. Once we get an understanding from those who have had spiritual experiences, then we can have self-realization, followed shortly by God-realization. It is the breaking down of this barrier that is important, and one of the best ways of achieving this is to get comparative experiences. These form a yardstick by which we can measure truth.

Such ways are not as perplexing as we are led to believe. Many Oriental teachers will tell you that it takes years to reach self-realization or God-realization, and that they, the masters, are the only channels by which it can be gained. Nothing can be further from truth, and though you learn much from the ECK masters, you will eventually give up all masters in a natural way. This is because the higher soul travels into the spiritual realm, the more it becomes purified. All things drop away which are unnatural to it: certain foods, alcohol, smoking, teachers, books, and other aspects of the lower worlds.

The ability of the individual to gather and to concentrate his wandering thoughts at one center, the spiritual eye, which is the eye of the soul, will centralize at this point the spirit currents from all areas of the body. Here, between the eyebrows and behind the eyes, lies the success and opportunity for traveling in the other worlds, which then leads to knowledge of the here and the hereafter. The path to freedom is actually a direct contact with the inner calm, rather than the attaining of any impact from the so-called powers.

Since there is only one power, the omnipresence of God, we are not concerned with the old metaphysical teaching of the two powers, the positive and negative. There is only a singular power and it works in all uni-

verses. It is the life in which all things have their being, regardless of the world in which they are existing. We cannot give or take from this omnipresence of God any more than we can empty the ocean with a toy bucket, but we can live in and have our being in it. As such we can be the enlightened atom of the SUGMAD whose duty is to find its way back to its original home in the highest heavenly world.

This is the main aspect of soul travel, the release of soul from body for the journey back to God. Because it sometimes is an arduous task, the mystics have worked out a method of transcending the body via an old technique we call sound or mantra. The process is as old as time itself. It is concerned mainly with concentration upon the spiritual eye, and drawing the forces together in the body so that the uplifting of the soul can be accomplished for its first leg of the journey upward.

It is best to pause here in the thought that we are always in the midst of the omnipotence of the SUGMAD. There is no escaping from it. However, the concept of a dual power was only invented by man when he let his attitude slide up and down the scale of polarity, and therefore what he sees is the way it affects his attitude toward life. For example, most external viewpoints are depressing to man, but he insists on looking at what is affecting him, and in doing so, becomes the total consequence of it. In other words, he becomes what he sees. On the other hand, if he is more interested in the world of God and looks inwardly at that, he manifests the inner world. Man, by his own attitude, can be at either end of the pole, and therefore, man has invented the term "positiveness" for the God area, which is at the top of the pole, and "negativeness" for the Satan area, which is at the bottom of it. The Chinese explain this in the Yin and Yang philosophy. Man has a positive or negative attitude, or rather he looks at the world through two view-

points, and this affects his traveling in the other worlds. What he seeks is a single viewpoint.

Therefore, we seek this single viewpoint, or the top of the pole, which is the God area. To achieve this end we constantly work in this field, with mantras, chants, singing of religious verses, and concentrating on whatever is a symbol of God to any of us. This positive pole, of course, means that the consciousness is going to widen in its scope, while at the other end of the pole it becomes tightened into a small circle. Hence, the reasons why we must always remain cheerful, happy, and positive in our outlook on life. Such a positive attitude keeps our consciousness broad and greatly widened for the free movement of the soul. When, on the other end of the pole, the attitude of depression, unhappiness, and discouragement narrows the consciousness, the soul has a hard time leaving the physical body, if indeed, it can free itself at all.

The use of a symbol in contemplation is often the student's greatest need. Many kinds are used, such as the visualized form of a human *guru* and teacher, the word "God," or a visualized countenance which has appeared to the meditator. There are occasions when the esoteric form of a spiritual traveler will make its appearance on the inner screen of the mind and await for the participator to prepare himself to leave the body. The traveler will accompany him into the spiritual realms so that he may acquaint himself with the steps of the journey that he will someday make himself, alone.

Transcending the body is the highest means of reaching God. It is through the spiritual exercises of ECK that you can get to this supreme realm where you dwell in the mystical *Nirvikalpa*, the form of deep *Samadhi* in which one following these exercises cannot distinguish himself from the object of meditation. This is the beingness I have spoken so much about in workshops that I

have given across the country. In concentrating and contemplating on the symbol of God we must become that which our concentration is focused upon. This is where attitude and attention is again emphasized for, after all, it is only these two aspects of the mental realm with which we are concerned. When we use them properly we are ready to leave the body and go upward into those worlds where we can enter into this *Samadhi* of light, sound, and knowledge.

I am aware that there are many approaches to the SUGMAD, for nobody has a monopoly on any path. The SUGMAD IS, and of course soul *is*, since the latter is a part of God. When we understand this as truth, then we learn that all a teacher can do is to put our feet upon a path and point the way. No teacher, living or past, can give us the actual understanding of truth. It is wholly dependent upon the individual to make his way to truth.

When anyone reaches a certainty of this, he suddenly knows the secret of the ages, the simplest of all things, that each of us is truth itself. We are the living truth, the very embodiment of God.

Beingness is the key to all we have been working up to—the act of beingness. If we know that we are now at the point where we have always wanted to be, we will be there! Now note this reconstruction of that last sentence. "If we know that now we are at *this* point where we have always wanted to be, we will be *here*. The two words "this" and "here" changed the whole meaning, because we are never there, but always *here, now!*

TECHNIQUES FOR SOUL TRAVEL

1. One of the better and simpler methods of soul travel can be used safely by anyone just before going to sleep in order to travel during the sleep period.

Lie down in bed, eyes closed, and begin to concentrate deeply upon being at some particular point either

in this universe or in the other worlds. Your desire must be very intense upon projecting.

Generally you will doze off in this state, and suddenly it will seem as if you are above the body looking down at it. Your next movement, provided you take this phenomenon calmly, is to think of the place you wanted to be during the awakened concentration period, just prior to sleep.

Quickly as a flash you will be in that place, regardless of where it might be, whether it is here, on another planet, or in the other worlds.

2. This technique is on the same order as self-concentration or hypnosis. You get out of the physical state of consciousness into a different consciousness by concentrating on a bright object like a coin.

Gaze at a bright coin, which will reflect in the light, or perhaps a small mirror which catches the light from an electrical bulb or the sun. Then begin to concentrate on going out of the body.

While concentrating you should quietly repeat to yourself the affirmation: "I am leaving the body. I am going to (whatever place desired)." Do this over and over until it becomes reality.

Suddenly you will find yourself standing outside the body, viewing it in its original position of either sitting or lying on the bed.

3. In this technique, sit upon the floor, eyes closed, feet stretched out in front, knees stiff. Take a deep breath, and touch the feet with your fingertips by leaning forward, just as if you were performing a calisthenics drill.

At the same time, chant the word SUGMAD. This is done in two syllables. Leaning forward, chant the first syllable, S-U-G. Upon returning to an upright position, finish the word by the chant, M-A-D. It is pronounced M-O-G, or perhaps M-U-D. Both syllables are long and drawn out in the chant, with the outletting of the breath.

These will open the consciousness and project the soul into the upper worlds. It is very important that you do this first for seven times, then rest and do it five times more. After resting, repeat this cycle over again. Once you leave the body, you drop the exercise.

You should never go beyond one half hour on any of these exercises unless you are getting results.

4. Sit in an easy chair, eyes closed, and chant the word "Gopal," one of the names of the guardians of the Temples of Golden Wisdom, where the first section of the *Shariyat-Ki-Sugmad* is kept. This is the holy book of those who follow ECKANKAR.

The word is chanted in two syllables. It is a sacred name and must be done as G-O, and then P-A-L. The name of this great being is Gopal Das, the guardian and *Arahanta* (teacher) of the sacred writings, the *Shariyat-Ki-Sugmad.*

Keep up this chant with a blank mind, and you will find yourself suddenly projected out of the body consciousness into the first region and into that Temple of Golden Wisdom, listening to the famed ECK adept giving discourses on the *Shariyat-Ki-Sugmad.*

5. Take a comfortable position in a chair or on the floor, but be sure you are going to be able to sit fairly comfortably for at least one half hour. You will not want any uncomfortable feelings arising due to physical conditions around you.

Close your eyes and begin to look at the spot between them, at the eyebrows, just above the level of the eyes. Allow the pictures which will form to flash past your inner eye (the spiritual eye) on what we know as the screen of the mind. Breathe gently, letting the mind play, and then begin to try to look at the blank screen.

If you are able to establish a blank screen, then the ECK master appears, who will travel with and escort

you to the higher worlds. Since this inner master has the same shape and form as myself on the outside, do not be surprised that this appearance comes about.

It is doubtful that you will have any concept of time in this case, but do not be concerned with it. Only think of the living ECK master and the experiences that come with traveling with him.

He is the only vehicle through which one can reach the higher worlds, so take care and practice this technique correctly. An added feature is that you can chant his title, which will give great emphasis to the encounter with him. His title is the Mahanta, which means the *sat guru,* or great *guru,* the light-giver. It may be chanted in the following manner: MA-HAN-TA (May-Hon-Tu). This will bring the living ECK master faster into your orbit to escort you into the other worlds.

6. You must have a darkened room and a minimum amount of light for this type of soul travel—perhaps a low-watt light bulb or a table lamp with a heavy shade will do.

Take a position on a couch on your back, placing a colored disk of high intensity, perhaps a bright orange, or blue, upon the forehead, between the eyebrows. Then stare at it for at least five minutes without blinking.

Every night increase the time by another minute, until about eight minutes is reached. It is a terrible strain on the eyes, but after reaching this point, start relaxing and just gaze at the disk. Then the environment will start fading away and in its place you will find an altogether different type of landscape, usually with someone like the higher ECK master giving an explanation of where he is and what is happening.

This will go on for a little while, and then it will soon be found that you are in a deep sleep. When you awaken, it will be as real to you as your own hands and feet.

Chapter Four: THE SPIRITUAL TRAVELERS AND THEIR TECHNIQUES

The secret knowledge of ECKANKAR includes in its last three techniques much of the lost data on the spiritual travelers. These adepts, the agents of God, are concerned with the welfare of those in the lower spiritual planes, below that of the world of soul.

These spiritual guides are known to practically everybody who is interested in spiritual works. They are variously known as spiritual guides, guardian spirits, cosmic spirits, soul travelers, agents of God, the Godmen, *Sat Gurus*, and many others, whom all will realize sooner or later.

These travelers have specific duties under the Supreme Deity. They look after the welfare of all souls regardless of what plane the latter may be upon. They act as the agents of God, and are his co-workers. Their role is similar to that of the roving ambassadors who handle all problems for the government, outside those which are normally handled by the diplomats stationed in particular countries. They see that all beings, on all planes, keep functioning in concurrence with divine law; they are also interested in the individual who is trying to get back on the path of God, and they assist anyone who might need their help at any particular moment, both inside the body and out.

They have a specific interest in those who get outside the body involuntarily, and in beginners in soul travel techniques. Generally, they work with anyone who is projecting up to the fifth world, or plane, of the soul.

When one gets his spiritual feet firmly established on this plane he is free to travel anywhere and make any choice possible within all spiritual and material worlds.

Therefore, the first principle of the illuminated path is that the neophyte must give up his seeking of God. This is a strange paradox when we compare it with the ideal set before all who believe the only way to the Supreme Being is by a fierce desire of the heart; but nothing could be further from the truth.

All spiritual travelers are aware of this and try to direct every beginner in this field to change his goal from seeking God to exploring the duty at hand. The quicker that one learns this, the quicker he gets straightened out on the path and heads upward into the realms of perfect life. He will find that it brings him into the knowledge of God at once, without having to wait for the long, tedious period of getting the results for which he has set his goals. By this means he is also rid of frustration and scattered attention.

It seems at times that so many so-called teachers deliberately establish frustration as their student's goal. This great mistake is often the undoing of anyone who tries to find the heavenly worlds and reach God. We should strive to cut through the maze and get into the reality at once. There is no other way of handling it, because we as the soul, with the spark of divine consciousness within ourselves, need to recognize and work in it. There is no need to wallow around in frustration, trying to find the path to reach that ultimate goal.

About 600 A.D., Sen Ts'an, the third patriarch in the famous Chan school of Buddhism, wrote a poem entitled "Trust in the Heart," on this perplexing question. Shall we search for God, he queried, or just give up and accept what we have? According to this great Chinese student of mysticism, by trusting in the heart—which

we express as consciousness—we can leave the obstructing alternatives of logical reason behind and can attain the transcendent realization that is our true goal. This does not separate us from the world of the senses, however. It simply accepts the sense world in its true reality and meaning.

Seng Ts'an says that the perfect way is difficult for those who pick and choose. We should not like, nor should we dislike, and all will become clear. Naturally, since there is only a hairbreadth of difference between transcendental realization and the physical senses, we must cross this line in that non-detached conscious state. As long as we remain in the state of being, our progress in attaining the Supreme Consciousness is delayed. This struggle, as Krishna told Arjuna in the *Bhagavad-Gita*, makes man himself a battlefield. In other words if we accept serenity in God, all obstacles will vanish of their own accord.

Therefore, if you stop talking and stop thinking, there will be nothing you will not understand. If we pursue spiritual illumination, it will fade away. If we separate ourselves from God as the doer, we become the searcher, always haunted and always trying to find the ultimate Reality. We neither seek it nor look for it, for all we want is here, now. We must transcend the body to acquire an objective view. Life is keeping in balance.

In his book, *An Experiment in Time*, J. W. Dunne speaks of getting out of the body during sleep and looking along the future time track. Sleep is hardly more than the trance state in degrees. Any medium who goes into trance falls in what we normally call the sleep state, sometimes light and otherwise a deep sleep. What happens here is that the practitioner is transcended above time and space. Once he is in the spirit body, which takes the objective attitude toward all things, he can see, look, and know what goes on in the spiritual planes, or

he can look back at the physical life and see it like a jig-saw puzzle.

The phenomenon of time is a factor which is only present in our physical world because man has made it so. Time is the measurement of events in this universe, through space. We are concerned with time as long as life is connected with this physical universe, but once the real self is projected out of the body and above it, then time does not mean a thing and the evaluation of objects and events is without value. This derives from the fact that within the other words nothing which has physical meaning here has a meaning there; therefore, we do not give it any attention. We only concern ourselves with it when looking back at the worlds below to adjust any problem, such as health, finances, and other so-called physical-plane difficulties. These can be corrected by adjustment from above.

To adjust any relationship between circumstances, terminals, and conditions on this plane, you must give up any agreement with them. This will adjust them or cause them to go out of your life, if this is what you wish. If you want certain things around you, then you must come to an agreement with them. For example, if you want a relationship with God, then you must come into agreement with God. This may be a puzzle to most of us, but its simplicity is amazing. Since God is that consciousness working in all beings, it follows that we must come into the agreement of abiding by the postulates and considerations laid down by the real self. Buddha revealed them in his eight noble truths, right living, right speech, etc., while Jesus gave these principles in his Sermon on the Mount. All saviors and saints have given us the way of coming into agreement with God, so that we can reach the highest consciousness via soul travel. Rebazar Tarzs turns the attention to this

relationship by stating that the noble truths are simply living peacefully with one's self.

However, to live in harmony with self, we must be disciplined. The discipline that anyone must exercise upon himself is simply that he must be able to let spirit control the mind and disregard the five passions. When mind takes over, it generally runs wild, out of control, under the impulse of one or more of the five passions. When this occurs the individual is generally headed for destruction. The five passions are lust, anger, greed, undue attachment to material things, and vanity. These passions include within them all other dark moods of the mind and all other destructive mental states. They take possession when the mind is allowed to run wild, out of the control of spirit.

Mind is the most powerful instrument available to spirit in the three lower worlds; but the moment it is out of control, it becomes destructive. Generally, the more useful and powerful an instrument is when properly controlled, the more destructive it may become when out of control. This is why we must keep a firm rein on the mind with spirit, and allow everything within the real self to take over our lives and run them. Although we can do soul travel while in the grip of the five passions, we are bound to suffer. This is because, since we are not out of the area of the passions, whatever acts we do while out of the body which are a part of the five passions are bound to fly back upon us so swiftly that we will be stunned. This is because thought and deed act with instantaneous response in the other worlds. Anything we do will have its reaction on us. Therefore, it is best to be working in the field of self-survival motion, which will bring us instant opportunities for better survival. This is one aspect of soul travel that benefits its practitioners.

Naturally, this is the chief difficulty when working in

the lower worlds: unless we are able to bring about control of the emotions we may never gain any management of soul travel. This is the basic fundamental of getting out of the body. Almost anything we do on the lower planes to change our circumstances and to bring about better economic and social status of our material position here is bound to fail as long as we are in disagreement with God. Thus the way to come into agreement with the SUGMAD, or God as you might call the Supreme, is to be in accord with Its ways for making each of us a divine channel.

You attain such complete accord mainly through discipline of the emotions—never letting anything bother you, working in the area of non-attachment which is so well taught in the *Bhagavada-Gita.* Others speak of it as the law of grace; which once we enter into it, all things in our lives will be cared for as Jesus promised in His Sermon on the Mount. Really, all there is left for us to do is to learn soul travel, so that we as individuals can enter into the fifth plane, the realm of joy, or what is known as the realm of pure soul. Here soul is not hampered by any of the sheaths that surround it, and it can work in the field of freedom and wisdom. It is released from the silver cord which holds its material bodies to the physical plane, and it can operate anywhere it so desires. As it returns to the lower material plane for its temporary abode again, it will pick up the various bodies it uses and finally re-enter the physical body again.

By its close relationship, one is basically working with what we know as deep *Samadhi,* or *Nirvikala* (deep trance), as it is known in the Hindi language. Trance is that state by which all objective life is shut out and one is in contact with the inner life, or what we know as the God consciousness. It was in this state that Ramakrishna, the new prophet of India, spent most of his days here on Earth. Many others have used the trance system

for reaching the summit of the universes, some going directly to God, others transcending the lower planes for the purpose of working with the Astral entities. However, it has proven itself to be one of the oldest and the best methods used by man to transcend himself to God.

The trance system should do nothing more than act as an out-of-the-body projection technique for reaching God. There is no other reason for its use, for whenever one goes into trance for the sole purpose of making contact with spiritual entities or deceased loved ones, he is largely wasting his time. However, the trance method is certainly not meant to be a toy for someone who loves to experiment with the ways of reaching the psychic planes and having truck with the entities there. What will happen then is that in the end he will be put in the position of being a passive instrument for the living. This is what occurs to a few who lose control of their ability to work with the other side. Also, too many mystics who use this method fall under the illusion that it is God's will for them to be passive and to allow the power to flow through them.

This is not true, for this flow must be under exceptional control, and to have control of the trance state is a worthy discipline for anyone who practices this technique. Soul, however, can take control any time it wishes, and it does not have to be the effect of anything else.

The trance technique appears bizarre and fanciful to the unenlightened, for it presents a person sitting in a state of altered consciousness in which he has no control over himself, and in which he is unable to understand what has happened to him while outside the body. This is not true, for the trance state is easy to enter into and easy to control while the light body travels through the higher spiritual planes. This is the condition in which one finds the spiritual guides, for they are ever present and they will help the traveler reach the illuminated

state, provided he is ready for this magnificent experience.

The experienced trance traveler can drop into this state almost immediately. But those who are first starting to make use of the trance method must use certain mechanical devices for a successful session in the other worlds.

Discipline, as I have said, is the basic factor in projection. It is the absolute control everyone must learn. Once it has been gained, we have a dominion over ourselves, and not over others. This latter point is most important to us. All persons, all souls, all entities, and all beings should be left to their own initiative in life. All persons are at the level of consciousness where they have established themselves, and should not be forced to a higher level.

The individual is like a plant in his consciousness. If fed properly he will grow, and if not he will wither away on the vine. Yaubl Sacabi, the great ECK master, said that each of us is the fruit, or the vine, on the tree, of God, and that we cannot survive without God.

What he was saying was that each of us has in consciousness a spark of God. It is this God-spark which we come to know as the real self within all people, and that part of us by which we do soul travel. This is the part of man that leaves the body, goes into another state of the spiritual world, and sees itself as being immortal. It is this part of man that makes the contact with God, recognizes itself as being part of the divine plan, and operates free of the lower worlds and their materialism.

The inflows of energy on a person, rather than soul, are actually effects from something else. This can be a facsimile, another person or another situation. These inflows are streams of energy currents, and if they are too powerful they may create barriers or ridges in the magnetic field around a person. Old people are generally the

effects of years of energy flows, and it is this which keeps them from becoming able to do out-of-the-body projections. They become rigid and solid from the effect of the flows of energy on their magnetic fields, mainly because they don't know how to handle such flows. These are easily managed if anyone should so desire—you must first learn the art of nonresistance. Let the inflow pass through yourself, or as taught in the *Bhagavad Gita* become detached from all things.

The outflow of energy is generally best in a healthy, young person, who is inquisitive about the nature of God. Those who are middle aged and starting in their latter years generally have good outflows. But here again it depends on the individual. He must be able to have a fairly good communication with others. The best balance of course is a give-and-take attitude—that of being cause and effect knowingly. There is nothing wrong with effect when one is in a position of being able to have a good degree of control over it. This only means that we should at all times have some position of command over our own station in life, and the conditions that surround each of us. This being true, then it is always possible that the majority of people should be able to get out of their bodies at will and do their own exploration.

Vitality has a great deal to do with projection. This does not mean that anyone who is fatigued or ill cannot project, for almost anyone can get out of the body, regardless of his physical condition. This is known to those who are ECK *chelas.* Many persons will leave their bodies for escape from pain, physical fatigue, danger and many other problems which are faced by the body. Sometimes this is done under compulsion, on an unknowing basis, at other times by control of the phenomena.

This, of course, is connected with acceptance levels,

for those doing soul travel are confronted with the ideal of survival. If the survival factor in anyone who is trying to do projection is low, he will not be able to get out of the body under normal conditions. But if he is high on the survival scale, then he will be projecting all over the universe and working with conditions that are easily solved. Anyone at the top of this survival scale is working in the elements of cheerfulness, enthusiasm, creativity, and a degree of serenity and non-attachment. He has the ability to do many things which are literally impossible at the lower survival level, where he would be dwelling in anger, apathy, unhappiness, and grief.

The top of this scale of survival factors has three major elements: being, knowing and looking. When anyone does projection to a certain place, he is actually in the act of being, or he is just not there. But using the terminology of soul travel reverses the adverb "there," which means we have gone thither, to that place, to the adverb "here," which is where we are in the present state, in this place. This is confusing, but always think of it as being *here* and *now*, and that we never project ourselves anywhere because of the Isness of reality. We are always dwelling in the presence of God, in our present state; therefore we cannot be anywhere but here, now.

We do not differ as human beings in the degree of functioning under the law of grace, but in the amount of our understanding of this law. The whole process of grace, or that which we call the divine blessing of God, consists in the continual pressing forward of the divine spirit for expression through the individual and the particular. The spirit in its different modes is therefore the life and substance of the universe. If there is to be an expression of the divine grace, it can only be by expressing the same qualities which subsist latently in the divine spirit. If it were less than this, it would only be some sort of mechanism and would not use *Homo sapiens*

as a channel for its distribution in either the lower worlds or the mind world, which is in a sense, identical with that of the grace of God. It is for this reason that man is said to be created in the image and likeness of God, for the SUGMAD is actually the great channel for the distribution of the ocean of blessings upon all things in all worlds.

This unconditional power, or what we call grace, is forever working through man into the outer world, and these outer worlds could not exist unless the world was populated with people. Before man came, the worlds were hardly more than places of existence for minerals, plants, animals, and other forms of lesser consciousness. Because of this, the worlds could not be elevated until man came with his higher state of consciousness, serving as a greater channel for God. This unconditioned power, this grace, must function through each of us, and this is our purpose for being on earth. Until this is done none of us will be able to be completely open in consciousness for the flow of this grace into the world. It is our responsibility to give the grace of God an opportunity to use each of us as a full distributor of the supreme consciousness.

Therefore we know that the unconditioned world is divided up into states of consciousness. For example, on this planet among men we find the doctor, lawyer, merchant, beggar, policeman, and writer. These are but states of consciousness that the grace of God is working through, and each is an individual state of its own. So in looking at the rest of the universe and the planes beyond we find that many states exist in what we normally—having no other word for it—call space. These exist for us, because we have made them in God's wisdom and love. But to move into each of them we must project ourselves to whatever state of consciousness that we believe is possible.

The façade of reality which imprisons most humans seems at certain points to be transparent to saints and adepts. Man always tries to keep a certain equilibrium between the external world and his ability to live in the inner planes. Mostly he tries to defeat nature, or what we call God, through willpower.

Therefore, man is the only animal who is actively aggressive toward God, for instead of submitting and adjusting himself, man calculates how to go on outwitting God's way and getting the best of nature. This, of course, is foolish, as the ECK master will relate with a smile at the queer notions that man develops in his relations with God.

However, these travelers of themselves are what we know as the supermen of the universes. They are steps beyond man in that they are capable of defying destiny. They stand like old Beethoven, shaking his fist against the thunder, as if implying that, although nature may be stronger than spirit, spirit will win with courage and persistence. A spiritual traveler knows that there is no such thing as defeat if the spiritual will is active. The spiritual traveler is not passive like man; instead of collapsing in defeat, the vitality rises to meet the emergency that comes about. This state of the awakening of vitality, the opposite of passivity toward nature, can be described as an awakening from sleep.

The terms used to designate the spiritual traveler and other highly developed persons in the other worlds, are many. A traveler, as the term is used here, is equivalent to a saint, an agent of God, or what we might call a *Sat Guru*; and he is exactly what the term implies here. *Sat* means true and *guru* is light-giver. In other words, he is a true light-giver and an instrument of the Supreme SUGMAD which makes contact with this world of humanity. The head of ECK is called the Mahanta—which means spiritual leader, or *Godman.*

A genuine spiritual traveler is first of all the superman of the ethnologists and philosophers. He is the highest developed man known to history, and consequently, by virtue of his development, is the spiritual prototype for both the races in this world and the others beyond the hidden curtain.

If he is living in the flesh on the earth plane, his body is usually healthy and sound of limb. It is generally understood that no man with a defective body or any serious deformity can ever become a real spiritual traveler. His mind is also of a very high type, keen, penetrating, witty, and sound of judgement. He must undergo the severest training and discipline of mind during his process of becoming a spiritual traveler. He is the highest form of civilized man, for in him are all the virtues recognized by the world in their highest degree of perfection.

The ECK master is the only man, or I should say being, who is capable of manifesting individualism and universalism in their full expressions. He is a law unto himself, does what he pleases, has what he wants, comes and goes absolutely at his own will, and asks no favors of any man. Nobody can hinder him in the execution of his will, nor does he ask favors of others. All things are at his command. He is not a slave to anyone. He is no time server, is not bound by any rule or custom outside himself, and he is a citizen of all the universes of God. He bows only to God, and not to any person or entities on this plane or any other plane.

Lastly, the spiritual traveler is the ideal in all spiritual life. In the innermost recesses of the kingdom of God, he is all in every aspect of life. He is everywhere and is always the highest everywhere. Furthermore, he is universal in his teachings, for though his teachings are not a religious system, they lead to the most complete religious experience, and the most happy.

Of course the spiritual traveler is more than a superman for he has transcended all the limitations of man. Escaping at will from the body with its narrow limitations, the spiritual traveler can make his way through the innumerable worlds of intense light which lie beyond. He can travel these worlds in full consciousness, then return to report what he has seen, heard, and otherwise experienced. He proves that death is only an appearance, an illusion that every person can overcome.

When man leaves his physical body at the time we call death, he simply steps out into other, and higher, worlds. He takes with him a finer body which he now uses and on that higher plane. He uses the finer one just as he used the physical body here. The ECK master can explore the higher regions, going wherever he pleases, clothed in a godlike vesture of light, wisdom, power, and beauty—wholly unknown to the earth people.

Many people will find it difficult to believe in these spiritual travelers, but once we have a glimpse of these superior ones, it will completely change our lives. We will find that the Supreme Ruler has manifested Himself in the traveler to give us enlightenment and divine wisdom of all things.

The question then arises: Can God converse with us while we are in the physical body? The answer, of course, is in the negative. But through the omniscience of the SUGMAD, and not through the brain or any other physical activity, we can have communication with Him.

This communication can reach us in two ways: first, by its flow through any spiritual traveler, and second, by the very fact that we as soul can in seconds rise to regions above the spheres of the mind and body, even into the limitless. Here we can communicate with the spiritual travelers or we can have direct contact with God, and when we return to the earth, we will remember just as

much of our communication as can be brought within the compass of brain activity.

However, as long as we are encased within this body and try to make contact with God, it will generally come through the spiritual traveler, who acts as an instrument of consciousness for ITS messages. Intuition often works on the physical plane, but it is not always reliable, for if the consciousness is closed or cloudy, it may leave us in a state of being unable to receive much from the higher realms.

The spiritual traveler is not the giver of life. He is, in a sense, the greater consciousness through which the power flows into the outer world, touching those with whom he comes in contact. The essence of God in His true nature is often seen in the spiritual traveler, just as Rebazar Tarzs proclaimed himself, in the statement that "I am the center of the universe, and all life flows from God, through me, and vice versa."

However, a closer look at this finds us as consciousness of God, also, in a certain oneness with the consciousness of Him. It is a fact, then, that God descends to the human level, on occasions, to perform the duty of directing souls back toward His realm again.

Many have asked just how they might recognize the Mahanta, or the living ECK master. The answer is always quite puzzling for it is not always the same. There is a paradox about the travelers which puzzles most of those who are seeking to find God through a teacher, master, or a *guru*. The Mahanta is none of these. He is an agent of God, and he will appear differently to those who look at him.

The first thing about the Mahanta is that he never boasts of his spiritual powers or attainments. If any man claims to have attained the highest in spiritual development, that claim of itself may be taken as conclusive proof that he has not attained much.

The Mahanta will never find fault, blame others, or complain of treatment at the hands of others. Even if you abuse a Mahanta, he will not answer angrily, nor will he speak of it afterwards. They never speak of their hard luck, or the ingratitude of their beneficiaries.

They speak no ill and they never lecture others concerning their conduct or shortcomings. Neither do they punish anybody. This is left to the power that administers justice. They give only of the light of God and love. Another point is that they never give to ascetic practices, or unreasonable austerities. They never beg for a living and are self-supporting. This is because the traveler is always the giver, but he never allows any of those who follow him to live in idleness.

The greatest point which is known to all who are interested in the illuminated path is that no spiritual traveler ever performs miracles for public exhibitions. He might do them on special occasions, and for some particular reason, but in every case, the miracle is kept a secret from the public. No traveler will go about doing miracles in order to gain followers—this is a fixed law in the universe. Some yogis often do miracles, healing the sick and other things, but a real spiritual traveler would never do them, except on special occasions and only for urgent reasons.

There is little need for these spiritual guides in this world, according to orthodox religion, but anyone who is doing soul travel knows that they are certainly essential for assistance. They are always ready to come to anyone who requests help; however, they of themselves will never interfere in the welfare of anyone, either spiritually or materially, unless asked. This is the position which they take, and none other. They are the watchers of humanity, the watchers of all people—if you wish to so call the inhabitants on the other planes—and they are the agents of God.

These travelers have no right to interfere in the consciousness of another, unless specifically asked. Nor will they do so unless there is danger which threatens someone suddenly. They might then appear and suddenly warn someone of impending menace. In a few cases, they will help remove us from the danger which threatens, but this is not too often. It means that we can only accept what they want to offer and leave it at that. In no case can we go any further than our consciousness will allow at any particular time.

However, for anyone to lean upon a *guru*, teacher, master, minister, or a spiritual traveler is to eventually bring himself to the point when he will be thrust out into the world alone, dependent only upon himself. This is like the father who allows a child to lean on him until he reaches the age when he no longer is a child, but older now and with enough experience to become a man.

Anyone who claims to be a teacher or a master and allows a *chela* to lean upon him will not be honest with himself nor with the *chela*. The *chela* must always walk alone. At first he will depend upon a teacher to show him the way, but when he has reached his adult stage in the teachings he must go on alone, for the teacher can no longer do anything for him.

The cosmogony of the spiritual travelers is quite different from those of all other religious systems. This is because they have a far greater range of knowledge than any others. Their knowledge is greater and away from these physical worlds. They know about the creation and order of the universe from personal study and exploration. They are acquainted with every foot of space from the lowest stratum of earth to the highest heaven. The non-material and the super-sensuous are just as familiar to them as are the rivers and mountains of this worldly sphere we call earth.

Those who have broken the bonds of time and space are able to grasp the knowledge of creation and the order of the universes, including those which we call the realm of God. This is actually common knowledge, but it is not knowledge that is easy to communicate to the ordinary human intelligence. When we are able to accept things as we find them and try to make use of them here and now, then we begin to make progress along the illuminated path. Therefore, when we have the ability to transcend the dimensions and enter into the worlds where all knowledge is ours by and through the expansion of the consciousness, all of the questions which we are rushing about to receive and to have answered will no longer plague us. They will be answered to our utmost satisfaction.

When that occurs, we will no longer need the guidance of the spiritual traveler as a constant companion. He is then able to release us to our own responsibility and help another who is struggling to gain a foothold in the spiritual world.

We are then strictly on our own, in a way of saying, but we have become purified as soul. We are in the act of self-realization, and nothing is able to stop us from reaching the highest realm, which is God-realization. We are now in the region where the soul is a free agent with a sense of independence and divine wisdom. Here the soul recognizes, that it, too, will soon become a spiritual traveler, and operate as a co-worker with God.

Chapter Five: THE PSYCHOLOGY OF THE SPIRITUAL SELF

It is interesting to note that the psychology of the spiritual body of man is sadly neglected in the Western world. It is not certain that many in the physical world are acquainted with the spiritual psychology of man himself.

Too much time has been spent on the intellectual development of *Homo sapiens*, although it is not at all a bad place from which to start the unfolding of the spiritual self. Therefore, most of us are put in the position of backing away from a study of this nature, because we believe that it may be too advanced or abstract in nature.

This is not particularly true, though. We must make the examination from the mental level, for there are a large number of aspects to be taken up that have to do with the mind. It is the greatest instrument that man has on this physical plane to give him aid in fulfillment.

Spirituality cannot be taught, but caught. Once one has learned the secrets of spirituality from the living ECK master and is enlivened with the life impulses received from him, it is no longer essential to be in contact with him. He can have a linkup with the spiritual power anywhere, and everywhere. He may pay frequent visits to the other planes and report on his voyages there.

Therefore, man's first duty is to know himself. We can worship any God, if we wish, but our first duty according to all metaphysical and spiritual teachings is to find out who, and what, we are ourselves.

To know one's self, as Socrates put it some few thousand years ago, is the first commandment of the ECK

master. It is the great opportunity to make further discoveries in the universes, for lying latent in man's brain is a capacity one million times greater than he is using now. The materialistic scientists assert that the average man of today uses only a small percentage of his brain cells.

If we could have the true awakening of the whole brain, it is known that we could achieve miracles, on that level, that would put all saviors and magicians to humiliation. However, we are actually too lazy, too bound in dogma and rituals to think of anything other than our own physical comforts.

The spiritual psychology of one's own self, or what we might call the science of soul, is the first of the main steps to the success of out-of-the-body traveling. So when we have subjugated the mind to the control of spirit, we then begin to get some idea of what the whole philosophy of ECKANKAR can be about. Otherwise, we are shooting at ducks in the dark with straws.

When we become the spiritual traveler, or reach those heights of God where all things take place within the realm of the highest of all things, we learn to manipulate the forces of the lower worlds—or what we call the laws of nature—just as an automobile driver handles his own car. The traveler is the master of these forces much as we are masters of certain things in our physical universe. These laws must obey us when we reach those particular heights, for we are no longer a helpless drifter on the tides in the affairs of human and spiritual matters.

The true component parts of man are actually the various bodies in which he is sheathed during his sojourn in the lower worlds. The first part of all is the flesh, which we know as the physical body, or the animalistic self. This physical body is often called the *Isthul Sarup,* which means physical body in the Hindi language. This is the body that is visible to the eyes and is the body

which gets hurt, becomes ill, experiences death, and returns to the earth again.

The next body of man is a more subtle body, often called the *Sukhsham Sarup,* or what we know in Hindi as the subtle body; others have named it the *Nuri Sarup,* or the light body. It is commonly known to the Western student of spiritual matters as the astral body. It is lighter and finer than the quality of the physical body, and it is needed to encase soul while on the astral plane, in the same manner as the physical body is needed on the first plane.

It is called the astral body simply because it sparkles like stars when seen by those who are clairvoyant. We possess and control this body although many times we are not aware of it. It makes contact with the physical body and the outer world with its own five senses, and often we are aware of this as a means of contact via the higher channels.

However, when the physical body dies, soul often withdraws into this body and waits around somewhere in the astral plane, watching for another body to enter in order to have another incarnation on earth, if soul has to return again. It will find a newborn child, and if conditions are exactly right, it will enter into the physical body of that tiny being to serve out another period here on earth.

Inside the astral body and quite different from it is the causal body, called the *Karan Sarup.* It is so named because it represents that body which collects the causes of those effects that we may find disturbing in outer life. This is often called the *Karma Sharup.* It is as much more finer in quality than the astral as the astral is of the physical body. Often called the seed body, it is the sheath wherein we find the planted cause of any *Karma* that we might be serving out in this life.

The next sheath around soul is that which we know as the mental body, or the *Nij-Manas Sarup.* Often it is

known as the seed mind, for it corresponds with the *Karan Sarup*, the causal body, which is implanted with the general *Karma* of all bodies of man.

Often we think of this body as the reactive mind, or what is known to the psychologists as the subconscious. It keeps a perfect record of every experience that soul has, running through all the countless ages of its existence on every plane in the universes. It forms a certain amount of our character in this physical world and gives out the past to anyone who can read the Akashic records. It also indicates what the future of any individual might be.

We often think of the mind, or the *Manas*, as strictly a body, and in a way this is true, for it does form somewhat of a sheath around the soul, but only as a transmitter of messages and impressions between soul and the other bodies. It also transmits the same impressions between the sheaths back to soul again.

Mind, then, is the fourth sheath in the construction of man. It is the most subtle and the finest of the bodies in man and is endowed with greater powers than any of the others, simply because it is in closer relation to the soul. It is the last body that man drops before entering into the soul plane. Then he beholds himself as pure spirit and is able to know all things, rejoice in the pure life, and live in the higher worlds by direct perception, without instruments of communication or by meditation and other methods that we are compelled to use here in the lower worlds to make contact with God.

Soul alone does the actual knowing, or gathering, of divine knowledge. Mind of itself cannot do this, for it has no such faculty; it is only a transmitter of what it receives. It is a simple type of spirit force which is being used as an instrument to make contact with the world. Since it has direct knowing, all knowledge opens up to it when soul reaches the fifth world.

The mind is sometimes divided into two other sections. The first is that which has already been named, the *Nij-Manas*, or the mental seed body, which is that sheath containing all our mental actions through our lives in this world. The other is the body that contains the *Sanskaras*, the impressions of all former lives, in a different way than the mental seed body. We know it as the *Sanskara* body, or the impressional self. Sometimes it is mixed with the astral body by occultists and designated as the emotional body. My own terminology gives it the title of the etheric body, which is again often confused with the astral by some writers.

The mind does get a lot of confusion of terms by various students of metaphysics. We often speak of the spiritual mind, God-mind, astral mind, physical mind, and a lot of other confusing terms for it. But it is actually none of these, for mind of itself is that very delicate sheath wrapped around the soul, and is the last body the soul must carry before entering into the first pure plane.

So long as we are in the lower worlds, then we must retain the bodies of these various sheaths around the soul because of the vibrations on each plane. As soul goes downward into the physical world, it cannot of itself stand the coarse vibrations which are so much lower than the pure worlds in which it is a regular inhabitant. Therefore, it must adopt bodies, or sheaths, to protect it.

These bodies are made out of the universal mind stuff, which is actually a negative substance, for it is developed in the lower part of the *Brahmanda* plane. It is the highest order of matter in existence in the lower worlds, but it is excluded from the supreme spirit worlds. It is conveniently situated so that when a soul descends into the material regions, it may take on the necessary mental equipment required for all contacts with the material.

This is the world that we know as the *Brahm Lok*, the lower section of *Brahmanda*, the second grand divi-

sion. It is the home of the universal mind, and it is from this region that all individual minds are derived, and it is the region all minds must return to when they are discarded during the upward flight of spirit.

Just as soul originates in the realm of the highest in pure spirit, or universal spirit, mind is acquired in the region of the universal mind. A portion of this universal mind is detached, in a manner of speaking, and joined to soul for its own protection, in what might be called a time union.

The last of the bodies is soul, or spirit, terms that we use synonymously. There are other names for this center of divine spark in man; sometimes we call it the greater self, often the guardian angel, *Atma*, and dozens of other names, which are known to various regions and groups over the world.

It is the real man, the spark of that divine being we know as the SUGMAD, or God. It is in the soul that all consciousness resides, and thereby the reason why we often call it the consciousness of God in man, the awareness unit, and other names concerning consciousness. All things connected with man in the matter of sheaths or bodies are, including the mind, unconscious, automatic, and mechanical in action. In fact, all things in existence in all universes are entirely dependent on spirit for their life and activity. For this reason alone we are all trying to return to soul form.

Therefore everything within man passes away, or is discarded by him, on his upward flight toward perfect freedom. If it were not for the fact that the soul must have a temporary journey through all these worlds in the lower part of creation, then we would have no need for any of these bodies or instruments. Owing to its extreme fineness of vibrations, spirit cannot contact any of the matter worlds without an immediate instrument which

corresponds with the particular planes on which it must abide.

It is for the same reason that God, of Himself, cannot manifest on these material planes or appear to men for the purpose of giving them instructions. This is why he needs spiritual travelers, angels, archangels, and other beings to serve his cause throughout the whole creation of universes.

A material body is necessary if a being intends to stay on this material plane any length of time. Often this is the very reason why some spiritual travelers accept a physical body, so they might give out the true message to those in need, who are living in the negative regions.

The understanding of the soul's position in this world is often judged by its bodies, especially the mind. This is false, for so many times the mind may be sharply honed to make everything in this world easy for itself. But on the other hand, it may not actually be the position of the soul, because the latter is a part of the spirit, or what we call God, and is identical in substance of spirit.

An analysis of the mind will give us a better understanding of the psychology of the spiritual self of man. Soul must collect mind as one of its bodies along with others as it goes down through the varied planes to the physical. It is the closest to soul, and is used more than any other body for contact with all worlds that it dwells in except, of course, the pure spiritual planes.

Once that soul steps into the first spiritual-material planes, below the *Sach Khand* world, he takes on the handicap of having a mind. The moment that he enters into these worlds he starts to accumulate *Karma*, therefore he must also take on a *Nij-Manas*, or the mental seed body, and then a *Karan Sarup*, or what we know as the causal body. Before soul entered into the material worlds on its journey it had no *Karma*, except that which

was not earned, but which was established by the creator in the beginning. This is known to the Orientals as *Adi Karma*, or the primal *Karma*. It is consistent with the action of the creative force, the real light and sound, whose function is to help souls move to the material planes so that they might start to accumulate experience. This will eventually help in their own salvation in returning to heaven as the experienced soul, who is ready to help in the administration of the universes.

Now the soul is put in the position to acquire experience on its own initiative. This means that he has to establish his own law, and create his own destiny. He starts to reap the results of his *Karma*, and to pay its penalties. Thus he starts the long road of material lives to eventually turn back to God again. In all his activities, his mind is the main instrument through which he makes his *Karma*, even though he may not appear to be active at all. It is this mind that works at all times, even under the law of cause and effect or that which always creates *Karma* for us on any plane that we might be except in the upper worlds.

Mind is actually a machine, for it has no thinking power of its own, neither has it any self-consciousness nor self-initiation. It is an automatic thing which becomes highly sensitive and powerful if it is infused by spirit. Because it is machine-like in nature, it must do whatever spirit wishes it to do, and it cannot do anything outside the pattern of routine, as set down by the physical self.

We are apt to think of the mind as being creative. This is where many metaphysical theories fall down, because being a machine, mind is not capable of creating anything; it has no power of originality and certainly no initiative. It is only mind which serves as a body or wrapping, as explained before, in order to transmit messages

and impressions between soul and the other bodies, and vice versa. It can only act when initiated by the soul.

Mind and spirit are synonymously confused in western religion and metaphysics. Divine mind is a common term among some followers of certain metaphysical theories. Since mind originates in the *Deswan Dwar* region, the lower part of the *Brahm Lok*, and makes use of the lower worlds for its inhabitation, then it cannot be divine in the sense that metaphysical students try to make it. After all, it is only the negative aspect of life, and if we would examine *Kal Niranjan* and his followers, we would find that they have minds as well as the rest of us.

Frankly, mind is not an essential part of man himself. It is only an instrument which burdens soul and impedes its light and unfoldment, but it is an absolute necessity as long as we are living on this plane of material matters. Because it is a machine, mind can neither think, will, love, remember, suffer nor have any sort of joy. When it expresses any of these qualities, it is because spirit has activated it into some action which is for the best of all.

In other words, spirit itself is the electrical force that makes matter move; therefore, the mind as matter must act when spirit flows through it. When the channel is clear, it will react more strongly to spirit, but when there are many mental aberrations, it will not be likely to react to spirit, no matter how much the latter tries to get through and act upon mind.

The ECK force will always produce a sharp reaction when it comes in contact with matter. Without the ECK force we would never feel a blow against our flesh, nor experience any pain. This is the cause of sex charges going through people and making them react to certain acts and thereby procreate. We are so apt to look at the human body and think that mind moves it, but this is

not true, for every activity in the universe is motivated by spirit, and only by spirit. However, spirit must use many instruments on the lower planes, and this is why man is important to God; he serves as an instrument through which this spirit may flow much greater than any other instruments here on this physical plane.

All this is because of the mind. Mind of itself is not the field of consciousness, that magnetism through which spirit is attracted to man, and through which it flows to the rest of the world. This field of consciousness is actually the soul of man, and it is that which we must have cleared out so that man is able to receive the full current of spirit.

Mind is, therefore, matter; but it stands next to soul in the essence of its own being. Its chief function, as said before, is only to serve as an instrument for spirit to make all its contact with the material worlds.

Now, mind is a very useful instrument provided that it is kept under control of spirit, and it is a good servant, but never in any sense can it be the master. For as master it is like an automobile without a driver. It has no will of its own, only what is given it through ourselves. It knows how to do nothing except that which it has been trained to do. It has no reasoning power, and does not make opinions or attitudes.

The mind can be divided into four parts, which we know as the functions or modes of action. Sometimes we hear them spoken of as the four *Antishkarans*, their Oriental name. These four parts of the mind are: *Chitta, Manas, Buddhi,* and *Ahankar.*

Chitta is that faculty of the mind which takes notice of form, beauty, color, rhythm, harmony, and perspective. It enjoys those things of these qualities that it likes. What it does not like, it sharply rejects. It receives such impressions mostly through the eyes as its instruments of perception, and then, having accepted or selected

what it wishes, it passes such on to the *Buddhi*, the next faculty, which is the intellect.

Manas is actually the mind substance. It is that which we use to receive and register impressions through the senses of smell, taste, hearing, and feeling. Its chief attribute is taste. It does the same as *Chitta* does about its particular impressions: it tastes, relishes, enjoys, and rejects what it does not like. Feeling and taste are the same, so the *Manas* faculty takes care of both in their particular impressions. Its reactions are, of course, automatic, and it enjoys only what it has been trained to enjoy and its reactions are immediate. It is either for a taste or against it, and this finding is passed on to the *Buddhi* for final judgment.

The *Buddhi* is the faculty for thought. It exemplifies the intellect in man, the power that uses thought as its medium to reach the outer world. Actually, too many people today put thought and mind together, as being synonymous with one another. Mind has already been described as a negative instrument in man, machine-like in nature, a storage place for the seeds of all actions within man. It can do nothing but react to spirit when impressed. It also acts as the medium through which soul passes messages to the other bodies and vice versa.

Thought, although negative in nature, is formed only when spirit activates the mind. Then the mind forms in a creative pattern certain images which take definite shape on the astral plane. It can also take the form of symbols, ideas, and notions which appear on the mental plane. Third, it can activate the memory patterns stored up in the mind which we call the mental seed body.

What we call the process of reason and logic is only taking the patterns of past behavior in certain fields, like science, human nature, etc., and matching these with our present experiences and what the laws of either nature or society might be able to see if it conflicts with any of

these. If it does, then it would be unreasonable or illogical. Thus, the mind loves logic and reason because it loves routine.

Therefore, when the mind is empowered by spirit, it can produce thought and it can perform what we call thinking. This is why we can best produce thought or thinking periods when there is quiet and nothing can distract us. The *Buddhi* faculty is, therefore, the instrument of thought, discrimination, and judgment.

This is why Buddhism is often called the religion of the intellect. It works particularly in this field of the mind, just as *Jnana Yoga* does, and a number of other religions and metaphysical groups.

After the *Buddhi* has received its impressions from the taste faculty or the *Chitta,* whose function it is to take notice of form, beauty, color, rhythm, and harmony, it then takes thought and form discrimination and decides which it must accept or reject. Having passed judgment on the findings of these two faculties, or any of the senses as we know them, its decisions are then given to the final part of the mind that executes the orders.

We call this section of mind the *Ahankar.* It accepts the decisions of the other faculties handed down to it by the *Buddhi* part and carries out the orders. It is what we call the executive branch of the mind. This is where man finally finds himself separated from the animal kingdom, for in this faculty, he recognizes himself as a part of the divine nature of God.

Here he sees himself as an individual, and the differences that make him contrast with all other things, including other people. It also enables him to distinguish between his own interests in life and those of others, which if they become unduly exaggerated, will lead to vanity and egotism.

The study of these four fundamental faculties of the mind is important for it will explain many things about

man in his sojourn within this world. It is a part of spiritual psychology that the mental scientists fail to explain, for they have never taken up the study of mind except from an action-reaction viewpoint. Few psychologists have looked into the Eastern philosophies deeply enough to see concepts which might clarify the actions of man in his search for the heavenly kingdom.

The next part of the mind that we will take up is the media of destruction, which when the four fundamental faculties have become abnormal or perverted, will make an appearance.

This media of destruction comprises the dichotomy of the faculties just named. Five in number, these channels of destructive action are the misusage of normal faculties, due to the downward impulses of *Maya*, the world of matter, and each sheath of the body covering soul.

The very faculties which were created by God for man's use can often become so aberrated that they are destructive, instead of being that which can be used for his improvement in his journey through the lower worlds. Therefore, they are rightly named when we call them the five destructive passions of the lower nature.

When the mind is under normal operation, in its right spheres of action, it is using the modus operandi that it intended. When the least perversion of its normal faculties takes place, though, these superfine faculties are possessed by the five destructive passions and control of the mind takes place. This is what the religionists call evil. But as long as spirit has control of the mind, the four faculties can perform their proper duties, and these passions cannot become apparent in one's life. However, if the mind gets out of control, and is possessed by any of the five destructive actions, it is taking the body down the path to destruction. This is what we generally know as living in the world of hell.

These five destructive modes of action are: *Kama*

Krodha, Lobha, Moha, and *Ahankara.* We know them in English as sex passion, which becomes lust; anger; greed; undue attachment to material life; and vanity, or what we know as egotism. These five actually include all the other mental passions which we can name, all of which take possession of the mind at times and allow it to run wild, out of control of the spirit.

Mind out of control is the worst of all destructive forces in the lower worlds, and generally, the cause of most of the troubles we have in this universe. Empires built upon marriages for ties, money to purchase friendship, and hatred used to conquer others are examples of this mind out of control and the work of the destructive forces upon it. This instrument, the mind, is the most powerful of the negative forces in the lower world available to spirit; therefore, it must be under control at all times.

This is one of the ways that anyone can judge an ECK master who is dwelling in the cosmic consciousness. He has his mind under control. All suffering, sorrow, and unhappiness that we call the lower aspects of nature have only one function, to drive us toward God again. But if we learn how to invoke the powers of the mind perhaps the whole of the lower worlds would change. It is only when man becomes morally responsible that his powers in spirit increase.

All miracles are but an action of the mind. Once aroused the mind is capable of doing almost anything, destructive or progressive. But when properly awakened, trained, and vitalized by spirit, the mind has powers such as Jesus had during the early part of his ministry.

However, for one to learn these things, he must learn the two major aspects of the lower law, or what we call the laws of nature. These are first, that he must become morally responsible, and secondly, he must learn how to control his mind. Following this, he becomes the master

of the spirtual traveler, who is now an agent of God. He can do anything that he wishes in any world, for he has conquered the lower worlds of the negative pole.

Mind is a very great power in the lower worlds. Every agitation, stimulation, or excitation in any of its four functions creates thought-forms which may be seen on any of the other planes. These four faculties, when set in motion by any sort of stimulus, begin automatically to create thought forms, and this is followed by mental wave motions. This is an automatic action of the mind. It has no way of originating independent thought, nor can it reason out any course of action. It must work in a set pattern, and if the routine for reaction to certain stimuli is that of anger, then the effect will be anger.

The child grows into adulthood with his mental habits set in deep grooves in which all mind action runs. Therefor, the first thing that mind does, after it is agitated and action has started, is to establish a groove, which we call a habit. After so many repetitions, the mind will run along smoothly in its grooves, enjoying its own actions. But anyone who tries to change these grooves, or habits, will find that the mind resents change.

The blame that people put upon others for their own behavior is created from this mental habit. We cannot do differently, even if we wished, because most of us will choose the path that our minds have established, unless a new impulse comes in from spirit. This does not occur very often in the lives of the average man, for most men are only slaves of mental habits and custom.

Mind accepts, without question, what it has been taught to believe as truth or right action. It can never accept anything else, unless the new thing is forced on it. Hence, if we look at hypnosis, this trend of mental routine becomes unreasonable to understand. This is because hypnosis deadens the action of the *Buddhi,* and then the mind cannot act, even on the basis of its own individual

experiences. It will accept and believe whatever it is told, no matter how absurd it may seem to anyone, including itself.

Talent or genius is often the result of the mind being trained to a high degree of skill, but first it gets its start from the impression that spirit gives it, like Mozart at the age of four reaching up on tiptoes to the piano keys while his older sister practiced her daily chores on the piano. Any habit of the mind may be turned into higher achievements, in music, writing, sculpturing, painting, and any of the fine arts. However, the mind must first be trained to do as spirit desires and become an instrument that it can use.

A mind set in certain grooves which are detrimental to the body will continue in a wrong direction. It likes the sensations which comes with certain things, such as sex, narcotics, liquor, and overindulgence in smoking. It also likes the sensations of anger, vanity, and egotism. It will enjoy these indulgences, regardless of what the consequences might be, unless checked by fear or some higher impulse of spirit. It is only when the *Buddhi* faculty steps into the gap that mind will give up any indulgence offered it.

Naturally if it feels pain, it will reject that course of action, regardless of the ultimate good for itself. In some cases the *Buddhi* aspect of the mind is never developed to a degree strong enough to control the mind impulses.

The mind does not recognize any code of ethics because it hasn't a way of judgment until the *Buddhi* is so developed. If it has been strengthened enough to be allowed to have full play in mind, then it depends on the *Ahankar* (will power) to be strong enough to carry out the decision that the *Buddhi* has made. So you see that all four of these faculties must work in harmony and rhythm in order to be effective in control of mind.

We can see how mind does not have any judgment of

itself in moral cases, because history points out that various civilizations have had different ideas about moral or immoral problems. It is nothing to a cannibal to kill and eat an enemy, whereas in our society we would be appalled at such an idea. Margaret Mead made an excellent study of the various societies of primitive nature which shows that each have different ideals of moral and immoral codes, and each were as different from our own codes of today as daylight and darkness. Therefore, we know that ethics are a matter of custom, habit, and locale. All social habits, religions, politics, and dogma are based on mental habits, set in grooves, and handed down through generations. These mental habits are rigid and inflexible and often the very cause of wars which kill millions of people. Mental habits often become the masters of races of people. We might say that the whole human race is a slave to mental habits.

Whenever a mental habit is established in a person, it becomes so grooved after a few times that it becomes the major ruling part of his life, and soul becomes weaker in its ability to reach him, or even touch him at all. Soul cannot touch any mind which has established habits of its own over the years, such as in the case of older persons, unless that individual wishes beyond everything else to make the effort to get out of the grasp of certain habits.

The mind is often divided again into parts besides the four functions that it has. These are higher and lower minds, however in spiritual psychology they are separated as: the *Pindi* mind, or the lower-world mind, that mind which manifests itself in the common affairs of the world in this physical universe; the *Sukhsham* mind, that mind which works mainly on the astral plane; and the *Karan* mind, or the *Nij-Manas*, which is known as the true mind, or causal mind, which works in the *Brahmanda* worlds.

These three minds are equivalent to the three main bodies of man and the three divisions of the lower worlds, in which man and his bodies must survive, each in its own area. In a way we can divide these into three other parts, a higher and lower of each mind on its individual corresponding plane. There is always one mind functioning on each plane, but there is a lowest form of it always working on the lower part of each particular plane.

In this world we see the two minds at work. The lower one is interested in making money, eating, drinking and self-indulgence in any of the passions of the lower self. The higher mind is engaged in thought-activity like philosophy, literature, music, and painting. The highest of these minds is of course the *Nij-Manas*, and below that each division of the mind becomes more penetrated with the material substances until it reaches the lowest mind, which is little more than electro-magnetism in this world of ours.

But spirit must operate by its own light. All intelligence, light and sound, comes via soul, as well as all the other qualities of spirit. These are imparted to the mind by soul, just as an electrical spark gives a current to the electric light bulb to make it shine with light. But here is the unhappy thought about all this: soul must work under a handicap in this world, because the lower pole is not its native place for existence. It is necessary for it to work through all the various bodies to reach the outer world and whenever mind is in opposition to soul, then the latter can do nothing but stand by to watch it go downhill to destruction. This is where soul calls upon a spiritual traveler to come to its aid and lift it from the morass.

By careful observation we can see how the five actions of destructive mental activity work in man. These are brought about by self-indulgence, the worst of all peccadillos that mind can inflict upon man, and of course,

the channel which he can open to invite any of the five passions to enter the mind. When they once take possession in the mind, the functions start at once a chain of bad *Karma* for the individual.

These five desires are the result of *Maya.* They give great promises of wonderful things just around the corner. They seek to tell us that if we will be patient and try to fight through the obstacles that are in front of us, we will win wealth, delightful old age, love, and fleshly pleasures. But they bring us only into harsh struggles against the lower worlds, the valley of death, and an endless circle of births and deaths, treading the endless wheel of the eighty-four.

Kama, or lust, is any normal function which has been allowed to grow into an abnormal demand which makes it destructive and degrading. In a broad sense, *Kama* usually means all abnormal sexual desires, but also includes drugs, alcoholics, tobacco, and foods. It is a false illusion which keeps telling man that its attractions are the greatest and that man should not pay any attention to the soul's warning of going too far in overdoing a habit.

The chief function of *Kama* is, then, to degrade man by pulling him down to the level of common animal appetites and holding him there. It obliges man to keep his attention on that which is common to both man and animal. It is well known that whatever mind concentrates upon it becomes a part of. In other words, we grow to become that upon which we contemplate, and the more vivid our thoughts on anything, the more we become like the thing about which we think.

Krodha, or anger, is the second of the dark passions. Its purpose is to stir up strife, cause confusion, and scatter the attention units to keep us from concentrating. Anger destroys peace, neutralizes love, engenders hatred, and turns friends into enemies. The reason for

this is to bring the individual down to complete destruction. Therefore, anger is the sum total of that which is evil. It tears down, consumes, destroys, weakens, and burns up all noble qualities of mind and soul. It creates bad *Karma* for all those who indulge in it, and it keeps one in slavery.

As long as anger dominates the mind, it is impossible for anyone to make any progress on the spiritual path. There are many masks behind which anger makes its appearance. Some of these are: slander, gossip, backbiting, profanity, fault-finding, peevishness, quarrelsomeness, impatience, resentment, mockery, ill will, and irritability.

When one obeys anger in his life he will reap only pain and anguish. No one can follow the habit of anger and make any progress on the spiritual path. It is one of the most deadly of human ills, and it often leads to horrible disasters. Anger probably brings more grief and pain into the world than any other of the five deadly passions, and perhaps any disease that is known. Anyone who is doing soul travel while angry will get very little results when projecting, for he will generally get into the lower astral planes, inhabited by the lowest entities.

Lobha, or greed, is one of the most poisonous of all passions. The purpose of greed is to enslave us to the material things of life and to cloud the mind to the higher values of spirit. Like lust, which binds us to the animal plane, so greed ties us to the mineral plane, which is one step lower. It makes us worship gold and other precious metals and jewels. It identifies ourselves with them by fixing our attention and affinity on them, and the result is slavery, as we seek wealth instead of spirituality.

As lust degrades and anger consumes, so greed hardens the consciousness of man, and becomes the most relentless slave driver of all the five passions. Any mind under the sway of greed is a petrified intelligence. Some of its

parts are: lying, hypocrisy, robbery, bribery, trickery, and misrepresentation.

Moha, or attachment, is the fourth passion of the mind. It means attachment to something, or an infatuation of another person. This is likely the most deceptive and insidious of all the five passions of the mind. It creeps up slowly on us in the manner of respectability. Its purpose is to enslave us to the relative value of our surroundings and associations so that we may set a false value on them. After we have become absorbed in them, we no longer have time for anything else. This is the exact purpose of attachment, which is a major aspect of the negative power. It is the crux of procrastination, of waiting for something to show up, a promised herald that will lift all the burdens of life—and who never comes, of course. It is nothing but simply treading the mill, like a squirrel in a cage.

Ahankara is vanity, the last of the five deadly passions. The word has two meanings. First, it is the faculty of mind which gives us the awareness of the self, self-differentiation, the I-ness of ourselves. It is the one which executes the orders of the *Buddhi* in the interest of self. But the abnormality of this faculty often becomes the *Ahankara*, which is vanity or egotism.

It lives upon its own exaggerations, and it has a thousand ways of getting to the mind to hold it in higher self-esteem than it really merits. Self-righteousness is one of the worst of the vanity parts of the mind. A man who is sunk in vanity seldom has a sense of humor, for vanity puts its own crown on its own head and sings songs of praise to itself.

The chief purpose of vanity is to block us from taking up the path to truth, for it is the best friend that error has. It completely deceives us by making us self-satisfied, when we should be seeking the path of God. It helps establish creeds, dogmas, and builds organizations. Then,

out of its own vanity it thinks that it has the best system to gain truth.

Those who are vain resent all efforts to enlighten them. It is the fault of man which starts wars, ferments strife between nations, and sows international hatred. It takes offense quickly and like anger is extremely sensitive and can see no weakness within itself. However, it will at the drop of a hat point out the faults of others.

Some of the phases of vanity are: bigotry, self-assertion, ostentatious wealth, gaudiness in dress, expression of a domineering attitude, bossiness, scolding and fault-finding. Vanity joins with anger in working at being the top man in everything.

Therefore, any man who is trying to do soul travel must first take a look at the five passions of his mind and set about trying to correct them. He can counter them easily with the following virtues: chastity, forgiveness, contentment, discrimination, unattachment and humility.

So we can divide the human race into two sections: first, those who follow the dictates of their own minds, obeying its whims, doing what it likes, and suffering the wheel of life and death because of this choice; second, those who follow the dictates of spirit and are free through soul travel, which lifts them into the heaven worlds where there is light, wisdom, and freedom.

We can all follow the dictates of the ECK if we so desire.

Chapter Six: THE BASIC PRINCIPLES OF ECKANKAR

The key to soul travel, separation of spirit from body, is made up of three essential, basic principles.

The trio of these principles are: thought, light, and sound. Each of these has a part in the leaving and returning to the physical body by one's own volition. Unless those interested in the art of soul-travel-at-will know and use these three basic elements as an integrated media, their success will be limited to the three visible worlds only.

Thought, that principle we call action, is done by the faculty of imagination. By placing the idea somewhere in some action, thought will be followed by the inner body within the first three worlds. The essential idea here is to make contact with a spiritual traveler who can give assistance in acquiring experience in the state of being outside the body.

The second part of the three principles is concerned with the cosmic light, which is a study within itself. The true nature of this phenomenon is that it brings wisdom, love, and bliss to those who are fortunate enough to receive it in its purer form. Often this light will present itself like a rosy glow, a mantle wrapped around the person whom it has chosen as a channel. One such case is that of Edward Carpenter, a nineteenth-century mystic who, when he received this light, thought that there was a fire in the neighborhood, only to discover that it was a light around himself, visible only to his own eyes.

At the other extreme we find that this light may be-

come a fierce brilliancy that wraps itself around one, as it did Saul of Tarsus on the road to Damascus, leaving him blind for days. He emerged as Paul, a great leader in the early Christian Church.

The light of God does not discriminate when it visits itself upon a soul. It will come to anyone who is open and ready to receive it. St. Teresa of Avila was wealthy, of noble heritage, but she received the light. Marcus Aurelius, Roman Emperor, received it during his battle campaigns; George Fox, founder of Quakerism, was blessed with this light while in prison.

Sound is the third and most important part of the three principles in the study of soul travel. It is the central theme in every religion, and the creating and sustaining power of the entire universes, including the physical worlds. When St. John wrote in the beginning of his Gospel that the word was God, and all things were made by Him, and without Him nothing was made, he was speaking of the sound, which is found in every religious scripture of the world.

This sound stands for all that the Supreme Being is, and what He does in all worlds. In other words, it is the whole of the Divine Being in action, and includes all of His qualities. It is through light and sound that the universal spirit can manifest itself to the human consciousness.

Once the spiritual consciousness is awakened in one, especially in one who has learned soul travel, he may hear the sound, and when he feels it, he feels the power of God. This sound is the Divine Being expressing Himself in something that is both audible and visible.

Once anyone has developed the ability for soul travel, the spiritual hearing can pick up the sound and purification of the mind and soul. These are then cleared to be attuned to the higher vibrations.

Anyone wishing to do soul travel can practice it by

sitting in silence and being completely relaxed. Once this has been experienced in a few sessions of practice, the practitioner will find that the sound will begin to be heard by the inner senses, and the light will begin to appear to his spiritual eyes. It takes practice, although other techniques by which one can gain this spiritual phenomenon are always available. One can gain this spiritual phenomenon by these methods much more quickly than having to wait for it.

The three principles must be integrated: thought, light, and sound. Once out of the body, the great self encounters massive areas of light, but it can move anywhere within these regions by thought—the actions of the other worlds—and pass to wherever desired on beams of sound, for that desire will be according to self's thought command.

These principles become an integrated part within soul and can be used for beneficial aspects for man himself or for a universal need among his fellowmen.

Therefore, anyone studying ECKANKAR sees that sound is the cardinal principle in the science of controlled soul travel. In a way it is also the keystone of the architecture of the universe in all its entirety.

Although it is not at all understood by the Western church, the sound is actually the voice of the SUGMAD. It is often called the ECK by the adepts of ancient order of Vairagis. The Greeks called it the *logos;* it is the lost word of the Masonic order; the Neoplatonic mystery schools also knew about it, calling it the divine word.

Often it is known as the Word, as spoken about in the Bible, or God making ITSELF known in expression to all peoples and beings throughout the universes. It is actually a wave containing the sum of all teaching emanating from God. It is a life-giving, creative force.

In Sanskrit it is known as *Nam.* It stands for all that God is or has ever said or done; it includes all of His

qualities. This is the only way in which universal spirit can manifest itself to the human consciousness. So, when the Supreme Being manifests Himself as *Sat Nam*, on the fifth plane, the region of pure soul, he there becomes fully personified, embodied, individualized for the first time and brings into being all of the manifestations of the Deity. Here he becomes the fountainhead out of which this sound force proceeds. This wave which we know as universal spirit can be seen as light, heard as sound, and known by thought, by all who are capable of out-of-the-body movement. It can be seen and heard by such and attained in an awakened consciousness, for when man hears it, he hears God. When he sees the light, he sees God, and when he feels it, he feels the power of god. When he can experience it through thought, then he is experiencing God in his consciousness.

This sound is therefore the divine SUGMAD expressing himself in the universes in both audible and visual shapes. This wave is not a river or a stream running in a single channel, but more like a radio wave, as I have said before, flowing out in all directions from the center of the Kingdom of God. It is like dropping a pebble in the middle of a pond and watching the waves move outward toward the shores and back again.

The sound wave therefore has two aspects: a centrifugal flow and a centripetal flow. This means, of course, a flowing away from the center of the heavenly realm, and a flowing back to that center again. As the movement of the wave, all force and all life appears to be flowing outwardly to the edges of all creation and again upon it, so all life appears to be returning to the central dynamo of all creation—the center of all things where the SUGMAD Itself dwells.

Of the two sources—the outward flow and the return flow—it is the latter that we care most to examine. The reason for this is that we are dependent upon this centrip-

etal flow for the return of all souls to their original source. When a spiritual traveler makes contact with us, it is then that we are starting this original journey to the heavenly worlds again, leaving behind all these mortal worlds where all things sooner or later perish.

The word is known as *Nada* in the *Vedas*, and is spoken of in the *Vedanta* as creative energy. This sound, however, if not explained before, is always creative. Some call it *Nada Brahma*, meaning the primal word of Brahma by which all creation was brought into existence. The Sufis call it Vadan. It is the *Shabda Dun* of the Hindus; sometimes it is called *Bani*, which means heavenly utterance, or the pure melody. Because of this musical sound it represents to some, it is often called the great, heavenly music; the Moslems speak of it as the *Kalma-i-Lahi*. Sometimes we hear of it spoken of as the ECK or *Anahad* sound and *Anahad Yoga*. It is spoken of as the still small voice, and the voice of silence by Madame Blavatsky. But altogether it is hardly more than this great sound wave which I speak of here as being one of the three basic principles in ECKANKAR.

One must be attuned to hear, see, and have a linking with this; and this attunement comes through out-of-the-body movement. It is then that soul is able to attain the higher planes of the worlds of God.

This sound cannot be given in words: This is why the Zen monks express their experiences beyond this world in sign language and paradoxical language. It simply cannot be told, for there are no words to express the beauty and the wonder of it. Language is too limited, for in those regions where those who are able to get out of their bodies and do exploration go, languages are useless.

This wave is actually the supreme SUGMAD in action, vibrating throughout the universes. It is apart, going from the creator, that which we know as ECKANKAR

to every living thing in all universes. By this wave God has created all things, and by it he sustains them, too. As the writers of sacred literature chant, "In God we live and have our being."

The light appears after thought has taken its effort, followed by the sound. This sound is developed through the different *chakras*. There are six *chakras* in the physical body, six in the astral body, six in the causal body, and six also in the mental body, and one in the Atma Sarup (soul body). Each has a distinct sound of its own, though all of them emanate from the same source. The difference is caused through the passing from one plane to the other with different proportions of *Maya* and spirit.

The sound is actually the humming of the atoms as they flow out from God's great center into the worlds below, via the great wave which touches all things. It is often similar to the sound of bees humming in the sunlight, searching for the nectar in flowers. This changes somewhat as it touches the various planes below the first great division of the universes.

This sound expands through ten faculties, because of its manifestations through ten different outlets of the mind, or the psychic body. It is like the roaring of thunder, the boom of the sea, the jangling of bells, the water in a brook, the sounds of bees, the twittering of birds. The sound *Hu* is the beginning and the ending of every sound in all life. A close study of it can be heard in the sound of a steam-engine, the gonging of bells, or the whirl of a fan, for they all give a typical example of the *Hu* sound.

It was this word that Mohammed heard; Moses heard it on Mount Sinai; Christ found it in the wilderness; Buddha heard it under the Bo tree; Shiva heard the same sound *Hu* during his deep *Samadhi* in the cave of the Himalayas. Krishna played the same sound on his flute,

and Yaubl Sucabi taught it to his disciples in ancient times. All the sages, adepts, saviors, and holy men have known about it and used it for out-of-the-body travelers.

The ECK masters have another name for it, the Divine ECK; it means boundless freedom. This is used to signify freedom of soul from earthly bondage. Those who are able to hear the ECK are relieved from all worldly sorrows, fears, and unhappiness; Soul is freed from captivity in the senses and from the physical body. Soul enters into the full consciousness of God.

All sounds connected with religious services are meant indirectly and directly to awaken the inner sound within the listeners. The bells and gongs of churches and temples are for this purpose. They lead man away from the outer world into the worlds beyond, where he can have peace and hope.

The many chants of the Western churches, especially the Gregorian chant, the mantras used by the Orientals, including the AUM, the horns blown by the yogis, the double flute of the dervishes, and other instruments are all used purposefully to arouse the sleeping senses of the inner man to his destiny.

The name *Hu* is actually that which we know as the SUGMAD. It is nameless, known by the adepts of the ages. It is the essence of all sounds and of all words, is hidden under all life, and all languages belong to it. All things and all beings one time or other during their lifetime utter this word, for it is in all tongues, in all activity of life.

Spiritual travelers all point out that to experience this heavenly sound leads to spiritual liberation and freedom. Without participation in the sound wave, none can escape the net of *Karma* and reincarnation, or ever become truly free and experience ultimate ecstasy. Participation in the sound wave causes the soul to have a new birth

and to enter into the heavenly kingdom with everything in order and to gain a freedom that it has never thought to exist. None will know except those who have experienced this with light and sound, as all spiritual travelers have pointed out in their teachings and writings.

ECKANKAR offers the way with only three parts: (1) the living ECK master, (2) the sound wave, and (3) spiritual freedom here and now, meaning that we can have perfect freedom during this lifetime without having to wait through all those incarnations as told by so many teachers and yogis. We get all of this through the science of the spiritual exercises of ECK. When one can go past the senses into the worlds beyond, upward through all planes to the God-realm as he will someday, then he is free of all things. He can do this through Eckankar.

Most mystics and yogis hardly go any further than the highest or uppermost regions of the astral plane. A few will get themselves into the *Brahm Lok* world, but here they stop, for this is heaven and they have little wish to continue any further. While most of them regard Brahm as the supreme God, any soul who is able to get into the fifth plane, or *Sat Nam*, knows that Brahm is only a subordinate in the grand hierarchy of the universes. They are still under the law of *Karma* and, therefore, still liable to fall into the snares of *Maya*, becoming merely man again, or even going lower, should they have resorted to left-handed magic. They are bound by the very laws which bind the ruler of the universe, Brahm, and those over which he rules. Brahm is himself a created being, subject to the same laws of all created beings in the lower worlds, and must carry on under the aegis of the Supreme *Sugmad*.

Man is faced with a dual knowledge of himself and God, which is called Self-realization, or self-knowledge,

which one receives when he reaches the fifth plane, or the world of the *Sat Nam*. Then comes God-realization, or the knowledge of God, when he reaches those planes above the fifth region.

This means that we can enter into the kingdom of heaven either now in this life, or whenever we wish, in any future life. It means that we are able to enter into it because we are now adept at soul travel. It means that the God-realm is here and now and that it is to be gained in this life, at the present time. We may have freedom now, while all orthodox religions point to the hope of gaining it after death. This is not necessarily true in any case. Where do we know where the next life lives, and what is in that life for us?

No person has ever gained spiritual freedom by a process of logic, metaphysics, reading, or listening to lectures. Yet these are the methods that most of humanity attempts. ECKANKAR has solved this problem with a scientific method as exacting as mathematics, for any soul that uses the techniques of this ancient science of soul travel gains wisdom from a fountain of divine knowledge by sight and knowing.

Neither does the neophyte have to practice asceticism for this is the worst of the teachings of any system in these lower worlds. It has been practiced for centuries by men of all nations and religions with the idea that it helps its followers acquire spiritual perfection. Buddha is a good example, for he tried it in every extreme form until he almost lost his life. Then he swung into the middle path, finding that moderation brought him success, and that if anyone tries anything outside the middle path he is liable to run into trouble.

This then puts us in the position of being the non-seeker. I have said before in this book that we should be neither for nor against anything, and that we should

neither seek nor pursue the light and sound in any way. In other words, we practice the philosophy of no thing.

This philosophy of No-Thing is what we must look for in the worlds beyond. If we project ourselves into the heavenly worlds with the expectation of finding the all, we will be disappointed. We must look to the nothingness of the SUGMAD in order to become that which we are—a part of IT, and a co-worker of IT. This nothing is everything. The very paradox of it is puzzling, for when we project into the afterworlds there is nothing there except what we make. Therefore, we make our future and our pattern of life, and in order to do this, we must be emptied of everything that comes into our worlds, this region and those beyond. All teachings that we have learned must go and all things that we have learned about material and spiritual life must be emptied of our spirit and mind.

No longer can we expect the worlds beyond to uplift and hold within the framework of what has already been established. We, the spiritual travelers, must recognize the hierarchy and know that it exists. We are, however, not responsible to anyone or anything other than the SUGMAD, not even to what we call the silent ones, a number of those beings working directly under the orders of the SUGMAD on the higher planes. These spiritual workers never come below the fifth, or what we call the soul, plane. They are higher than any other group, including the spiritual travelers, and seldom come in contact with the beings, souls, and any inhabitants on any planes, including the physical universe.

These strange beings are responsible for the running of the planes of God on a mechanical basis. They never fail in their work because of their ability to absorb the cosmic power at such a fantastic rate. It is this that keeps them at their varied duties. They come and go like the

wind to carry out the will and wishes of the Lord of the universes. Although they rarely manifest themselves, they still have the ability to do so anywhere in the universes to carry out an order against the lord of a certain plane, including the Brahms of the Brahmanda plane, or the *Tazu* (soul) suffering in purgatory. It is their duty to obey, not to question.

They are in many forms among the inhabitants of all planes. Here on this earth plane they may be disguised completely in the invisible; maybe as men, animals, birds, fish, and even rocks if it served their purpose so to carry out the mission of their supreme commander.

Much as the spiritual travelers know about the *Sugmad,* little is known about these silent ones who move about so swiftly. The ECK masters have their own agents, as well as the lords and governors of each plane, and each in turn reports to his own superiors and carries out his orders; the travelers, of course, report only to God. But the silent travelers are not responsible to anyone but the Supreme, as in the case of spiritual travelers. The silent ones must work for God, for this is a compulsion on their parts, or be cast out of heaven into the bowels of earth as was Lucifier in the beginning of time.

The silent ones are in command of the great sound wave, in the worlds of the universes. They are to give aid and comfort to the SUGMAD in his eternal home, in the highest heaven. They keep the planes balanced and in order so that little destruction can come to them, should any inhabitant go on a rampage and bring about the downfall of planes within planes. They are in charge of time, creativity, space, and other mechanical phases of the lower universes.

They see that the planets in this world are properly hung in space so there will be no collision of any planets out of their assigned positions.

They have immense powers, great wisdom to carry out the assignments of the SUGMAD, and of course, unlimited freedom.

Outside the SUGMAD, these silent ones are the most powerful beings in all the worlds, and next to them are the spiritual travelers. The lords and governors of all the planes can be powerful within their own domain, but they are subject to the laws which govern them and even the Brahm, as I have said before, will someday have to be reincarnated again. They are all limited in power, wisdom, and freedom.

The spiritual travelers know when the silent ones are around, and they cooperate with them at the level upon which they are working at the time. The spiritual traveler is subject to the silent ones. Though they do not have to obey, they will, because it is realized always that the silents are directly from the SUGMAD. Out of love and respect for Him, they will give their best cooperation, even though at times they would rather not.

There are three levels of independent workers in eternity which cooperate in the running of the worlds. First, the SUGMAD, the All-Supreme Being; second, the silent ones, who are his messengers; and third, the ECK masters, who are agents of both the SUGMAD and the silent ones. The three work together.

The functions of the silent ones are to serve the purpose of the SUGMAD in running the universes, carrying out His laws and regulations. The spiritual travelers have the duty of seeing that the soul is returned to the kingdom of the heavenly realm.

As it stands, the silent ones are not concerned with the Eckankar, *Sat Nam* or *Kal Niranjan,* for these are minor gods and only workers in the spiritual hierarchy of the SUGMAD. They are subject to the laws of nature of those worlds within which they are living.

The silent ones, as I have said, have no such laws hanging over them and they are free in every sense. Someday one of us may become one of the silent ones. This is the highest position in all the universe that we can reach.

We cannot in a sense become the SUGMAD itself, but we can become a part of it, and we can become a co-worker of the SUGMAD.

However, we can become a silent one with our home and habits within the heart of the SUGMAD. If we aspire to become a silent one, we must undergo an intensity of training which we have never heard of in our life nor in our many incarnations spent on earth. The training that many lamas are reported to go through would be child's play besides what these candidates go through.

Candidates are picked without their knowledge from the higher planes. Hardly anyone living on those planes below the *Deswan Dwar*, the soul plane, is ever picked for training. I might say that ninety per cent of the candidates have reached the plane of pure spirit before they are even considered. The silent ones are not interested in putting anyone through the tests and training who has not finished his time in the lower worlds. They know better, for it would mean the loss of a soul who had gone through the practice of trying to reach the proper plane and was suddenly shown something much beyond its understanding and ability.

These strange beings are the chosen ones. They intend to take care of their own, for they have no responsibility to anyone except the SUGMAD.

To the human heart these creatures look and act cold toward all things, and in a way they are, except for the fact that they are running the universe under the administration of the SUGMAD. Each plane has a number of them who do their work under the supervision of the chief silent one, like a regular business staff, from the chief executive to the workers.

These beings do not bother with the individual soul, but are concerned only with the mechanics of the universes. They are so busy that nothing else matters to them.

Their principal concern is with the chief qualities of the SUGMAD: The *isness*, *nowness*, and *hereness*—the trinity of the Supreme Being of all the universes.

Briefly, I will take up the trinity of the SUGMAD. Its simplicity escapes us because of the fact that, in order to explain it, we must skirt around its edges, never getting our hands into the actual-reality of it, the trinity.

If we take a look at these three words *is*, *now*, and *here*, we find that *is* is a verb form supplying the third person singular present and indicative of *be*, or what we call *beingness*. God *is*, or rather, God *be*. Secondly, *now* is an adverb, indicating in present time, and third, *here* is also an adverb, indicating in this place. Therefore, this form of thinking says that God is always present wherever we are, regardless, and wherever we are not.

This takes the same shape of the question asked in most chemistry and physics classes. If a tree crashes in the forest where there are no physical senses to hear it, be those senses of animals, humans and other forms of life, is there actually a sound of the crashing? In answer to this analogy, the crash has a sound the same as if we were there. Therefore I point out that we must think of ourselves as being on holy ground wherever we are; or that we are in God's present regardless of our place, state of mind, and time.

While this is true, we must remember that since God is everywhere, then all that exists is holy ground, regardless of whatever space it may be within all universes. It, the only actual word we can use for God in a sense of truth in speaking, is the same in the deep jungles where no human foot treads and in the sophisticated worlds in which we dwell.

Therefore, the *isness* of God is more than a means by which we can speak of describing the eternal lord for all things. It is a word denoting identity, and that is about the only word we can use to form any concept of the everlasting Lord of all creations.

So here we have the three words which come close to establishing the mind concepts of the three greatest mysteries that man has attempted to tackle and dissolve. First, *isness*, describing the all, or omnipresence of God; secondly, *nowness*, which describes being in present time, which actually is the reality of God; and third, *hereness*, which denotes space! God is here always. The horizon and all that it encircles is the hereness of God.

What we are saying here is that God is described as the spirit being in the whole of all things, here and now. This spirit, or ECK, as it is called, is actually not the SUGMAD Itself, but that which flows out of It. So many times we cannot split spirit from God. God is the masculine-feminine *It*, but spirit is represented as the feeling, or the energy, which It gives off to make the worlds function. It sustains as It created them.

Therefore, we must look upon the SUGMAD as a Something existing in a world so high that we have no conception of It. We can think of this marvelous Deity as an ocean of love, a wondrous Thing which keeps us within Its bosom. It is like a small ocean within the great ocean, but this small ocean is the powerhouse by which it moves outwardly into the great ocean, like series of waves. It can be described as a vortex sending out and sucking back the waves that it creates, while all life is touched by it and sustained by it.

The *isness* of God is the creative point which is always working, always creating life, or still better, that which is perpetual motion.

The *nowness* is, more or less, a stillness of motion, the sitting down of the present moment, from which we will

have the opportunity to live forever in this moment. It is actually an extension of the creative moment into lengths, giving us *nowness*. It is the existence of a cycle of action, as represented by Vishnu in the Hindu trinity. In the Christian trinity it is the Son, or the Christ, who is the preserver.

In the preserve of nowness, we are concerned with the movement of ourselves from point to point in what we know as time. In this universe we know time because of the position of the sun during its movement around the earth. This is divided into years, months, days, hours, minutes, and seconds for the convenience of man in judging his position relative to time and in keeping tab on his materialistic activities.

The hereness is concerned with space, or the emptiness of the universes. Where we are interested in the filling of this emptiness, problems arise with the very idea of putting something into it. This is the very obstacle with which we are faced in every universe in which we, as soul, live at any particular time.

This is actually the philosophy of nothingness—the basis for living in a world of nothing. We are really existing in a vacuum, until we are in the worlds above these spirito-material planes. When we have stopped trying to fill up our lives with so many material thoughts and so much of what we call truth but on this lower plane really is not, then we are able to begin the position of receiving and giving.

This actual receiving and giving is the basis by which we as soul can function as a unit of awareness within the divine spiritual powers of God. Under no circumstances can we as individual operating units of consciousness find truth, unless we are emptied of everything.

The creative mind of man has invented a destructive horror in the matter of time and space, since time and space are, in a relative sense, destructive or negative.

These qualities belong to the god Shiva, who is a part of the Hindu trinity. So you see that *isness*, *nowness*, and *hereness* are more of a reality in eternity than any have ever before believed.

Although we look at the world of this earth planet as being round, when we travel outside of it everything appears to be flat. The spiritual planes are flat, and the suns which hang in the skies of the spiritual heavens have no movement. They need none, because beyond the *Brahm Lok* no spiritual world has night. They do not need darkness. What is the need of rest or sleep to the soul which resposes in the sweet, peaceful rest of the SUGMAD?

Man thinks of eternity in terms of time and space. Since there is no time in eternity, there is also no space in it. Neither of these relative qualities exists in the worlds of the SUGMAD, above the plane of the *Brahm Lok*. In fact, there is little need for either of them, for these are phenomena of the lower worlds only.

The matter of space is nothing. Nothing exists in the heavenly worlds except what the souls there wish to exist. Since the SUGMAD occupies all of Its worlds, when we become part of the SUGMAD, we are occupying all of these worlds whether we know it or not, and therefore we are It, already. So there is no need of going anywhere in soul travel. Actually, soul travel is the term for the traveling of soul in the spirito-material worlds, all regions below the fifth plane. There is actually no need of space and time.

Therefore nothing can occupy the same space except two souls. There is no space in the great beyond. Neither do we travel in the world of all worlds for there is little necessity to do so. We are not going anywhere since we can occupy all, the same as the Creator, the same as the silent ones or the spiritual travelers. All we have to do is be, know, and look.

This is all too simple, we may think, but by reducing this complexity to simplicity we are able to understand it. If you were standing atop the Empire State Building in New York in soul body, and wished to look at the city of San Francisco, there would not be the need of traveling there, provided you used soul as the vehicle and not any of the lower forms which are wrapped around the physical body, and which are operative only in the spirito-material worlds.

The reason you would not travel to San Francisco via the soul, is that if you are operating on the fifth plane, the soul level, then all you would have to do would be to make use of the three highest survival aspects: be, know, and look. All we have to do is to *be* at the top of the scale of survival in the position to know and to see all the rest of the universe. In other words all the soul has to do is open its awareness of San Francisco as a city and bring the reality to us. This is all in the realm of consciousness. We should have a 360° consciousness, so we can see and know anywhere, any time.

In the heavenly worlds there is little need of motion unless a soul desires it, and desire is the least of our mechanical apparatus. We have little desire for anything because of the relative joy and happiness which comes from being in contact with the SUGMAD and from being in this heavenly world.

The relation of cause and effect cannot be applied to the relation of spirit to this world, as cause has no meaning. This is the major point which must be made in this thesis on the higher worlds. Effect has no meaning at all. Only in relation to the finite modes of being where there is succession does effect exist in the higher worlds, if at all.

Cause, therefore, has no meaning apart from a change, and as succession is relative, cause is merely an appear-

ance and therefore belongs in the lower worlds. It is certainly useful within the limits of experience, but it cannot be regarded as being of absolute validity.

Here are the basic elements of life in the upper worlds: succession, wave pictures, and rest points. All of these are working with the three abstracts which I have just discussed: isness, nowness, and hereness. These rest within the framework of the trinity of the SUGMAD. Therefore, we must break through the shackles of the chains which are holding us on the lower planes and enter into the upper worlds to gain the freedom we seek, and to spend the rest of our days in eternity.

Logic as we know it in these lower worlds does not exist in the spiritual worlds. In a sense, there is no unity in the heavenly worlds. There is not even logic, or any logical relation of necessity, for any cause whatever. Should we become conscious of the subjective unity in true relation, the causal chain in pure multiplicity in this plane would be broken and every means of making the real intelligible would be destroyed.

Laws are simply postulates. Freedom in this world means making our own postulates and living by them. Within this physical universe we have to live by the postulates that others make for the good of the whole. The reasoning behind this is simple. The weak must have some defense against the strong, but in the worlds of pure spirit there are no weak that need defending. As a result, each man makes his own postulates and lives by them without the slightest harm or damage to another.

In the heaven worlds, we live and feed on pure spirit, or what we know as the sound wave. But here on this physical plane, we must carry a body, worry about it, and try to make it run smoothly on a mechanical order.

Life itself in these higher regions does not exhibit tension. As we travel upward, we find creativeness is an

effort on the lower planes, but upwardly, the finer creations are effortless. The less resistance it has to overcome, the better the creation. The free movement of life without resistance is a higher experience which we find only in self-expression, hence this movement has no definite end to achieve. Spiritual freedom implies the complete self-transcendence of the lower worlds and of causality.

The understanding of these worlds becomes apparent once we start soul traveling. It is mostly theory to a person until he has experienced life in the purer worlds, near the positive pole, and has seen, heard, and walked with the souls who are inhabitants of these regions of mystical delight.

Chapter Seven: UNIQUE CASE HISTORIES OF SOUL TRAVEL

There are so many unique case histories of saints, spiritual heroes, holy men, and mystics who have done soul travel that they would fill several volumes. Regardless of whether or not one believes in out-of-body projection, sooner or later, as one travels the path to God, this experience will enter into his life.

As mentioned previously, three schools of metaphysical thought sharply divided the thinkers in this field. First is the mental theory, held by those who believe in intellectualism; second, cosmic consciousness; and third, the soul-travel theory. Each of these schools firmly believe in the path which they have chosen to reach the Ultimate Reality.

St. Paul is known to have been a student and practitioner of the cosmic-consciousness system, yet he, by his own admittance, recognized out-of-the-body travel in his writings. In II Corinthians, Paul said: "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth); such a one caught up to the third heaven. How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

St. Paul clearly states that this man had a glorious experience in an out-of-body projection. This is the ultimate goal, to be achieved while still occupying the physical body. He goes on to say that he envies such a man for his opportunity to be in paradise with God. Since

God is far above the third heaven, however, St. Paul made the mistake of thinking that it was the reality of all universes.

We have cases like this daily. Many people do not know what is happening to themselves and need to have some sort of yardstick in order to judge their own experiences. Generally, the best yardstick in the beginning is to read about how others are able to do soul traveling, and what happens to them while outside their bodies.

Dozens of cases are on record of those who, while locked in prison succeeded in out-of-body projection. The case of Peter Ibbetson came out as a piece of fiction under that name by George DuMaurier, British novelist and artist, during the latter part of the nineteenth century. Peter Ibbetson, locked in prison for a lifetime for a crime of which he was innocent, continued to visit his sweetheart in ethereal body nightly.

Maria Corelli, famous author of occult novels in the last century, was very much a believer in soul travel. Several of her novels, particularly *Ardath,* were based upon out-of-the-body projection.

One of the classic cases of all times was that of Ed Morell, who was confined for four years in a state prison in Arizona. His experiences were vouched for by Governor George W. P. Hunt, and by Jack London, who wrote and published Morell's story under the title *The Star Rover.*

The jailers subjected Morell to tortures comparable to those of the Spanish Inquisition. Morell would be laced tightly in strait-jackets and left for hours, once up to five and a half days. Each time he would leave the physical body and roam the world outside, including the starry regions. He would fall into a trance state caused by the tortures he was under, and find himself soaring freely outside the prison walls.

Much of what Morell saw outside was checked and

found to be true, though he himself was confined in an underground cell with no windows and no one with whom to talk but his brutal jailers. After his release, Morell found to his surprise that he was unable to project except under the conditions of extreme agony.

One of the greatest cases in religious history is that of Shankar, who during the ninth century, left his body hidden in a tree trunk and spent time as the husband of a woman so that he might win a famous series of religious arguments with Mandana Misha and his equally learned wife Ubhaya Bharati.

When he vanquished Mandana Misha, the wife challenged him to a debate on sex, a subject on which she had expert knowledge, and the young celibate had none at all. But he asked for a month's adjournment of the debate. In the interval, he was able to use his great yogic powers. He put his body away in a tree trunk in the deep forest, entered the physical body of the dying king Amaruka, and mastered the mysteries of sex. When the month expired, Shankar returned, carried on the debate, and won over the famous woman scholar.

Among the early leaders in this field, the names of Shams-i-Tabriz, and Moulana Rumi of Persia are outstanding. Later we find Kabir, the sixteenth-century Hindu mystic, Tulsi Dass, Guru Nanak and his nine successors, and their followers.

Among these we find that Shams-i-Tabriz, a ninth century Persian mystic, was an adept at getting in and out of the body. Once when he was traveling between two main cities of Persia, he, who was constantly being subjected to attacks by bigots for his religious belief, was able to get out of his body and look up the road to find several men hidden behind a clump of brush with clubs, ready to kill him. As a result, he took another route and completely escaped the trap.

Sudar Singh, the *guru* in the ECK line of masters,

was a follower of Rebazar Tarzs. When a very young man he was told by a *sadhu* to make his way to Agra where he was to find Rebazar, who would lift him into heaven via soul travel. In the year 1885, he found the master and asked for proof. He was told that if he sat down for meditation and closed his eyes, he would see the proof. Then, according to the records, Sudar Singh was lifted as high as the third plane in the presence of his *guru's* radiant form, for here was a teacher who could coordinate himself on both the outer and inner forms.

It is said that the ECK master Yaubl Sucabi appeared seven years in his *Atma Sarup,* before his disciple and later *guru,* Fubbi Quantz, teaching him the mysteries of the heavenly worlds, before they met in flesh. These are a few of the examples of one line of masters, but there are many.

For example, Paramahansa Yogananda speaks of getting out-of-his-body in his famous *Autobiography of a Yoga,* in which he had 360° vision. Later in his book, he tells about his old *guru* Sri Yukesteswar returning in his other body from beyond the veils of death and greeting him. The very touch of his old *guru* was like that of human flesh, while they embraced in the joy of meeting again.

Without doubt Emanuel Swedenborg, born in Stockholm in 1688, was one of the most remarkable projectionists in all religious history. He could visit with the so-called dead, make trips into hell and into heaven at his own volition, and at the same time, he made himself remarkably useful to his generation and to his country.

He left over twenty-five lengthy manuscripts about his trips into the other worlds, how he rescued victims from the pit of hell, and carried them into heaven via some elevator-type lift. He said that he was saving them from time spent in purgatory by an act of kindness on God's part, who supposedly had appointed Swedenborg

as a spiritual traveler in such matters. This was probably at his own request.

One of his outstanding feats of soul travel was when visiting friends in Gothenburg, some 300 miles from Stockholm. During a dinner party in the presence of fifteen people or more, he reported that a dangerous fire had broken out in south Stockholm and was spreading rapidly. Later in the evening he reported that it had been extinguished just three doors from his own home.

Two days later a messenger arrived from Stockholm with news of the fire which had been witnessed by Swedenborg during the time he was out of his body. Other remarkable exteriorized experiences have been recorded of this man's life, equally important, but space prohibits repeating them all. One of these was his knowledge of the exact hour of Emperor Peter III of Russia's death in prison, and his explanation of the nature of his death. A few days afterwards the newspapers carried the story of the event which had taken place exactly as Swedenborg described them.

Napoleon is another famous name in history who was able to leave his body. Tolstoy tells in his *War and Peace* how Napoleon sat behind a knoll playing cards with his officers, while the battle of Austerlitz took place on December 5, 1805, against the Russians. He kept watch over the fighting by direct projection. When he needed to send messages to his commanders in the field for troop movements, he was often ahead of those who sent couriers asking for permission of the same movements. At the same time, the old Russian general was fighting the battle from his position in the tent with similar tactics.

Alexander the Great could contribute his success at being a military genius to his ability to get out of the body and view what was taking place during the struggle between his army and the enemy. It is said that he stood outside his body while winning his three major

battles, Gaugamela, Issus and Hydaspes—and was able to direct his troops because of his overall view of the battle.

Neither Napoleon nor Alexander succeeded in the end, for they used soul projection for a purpose unworthy of spiritual necessity. As result they lost everything. Alexander had an early death, and Napoleon suffered imprisonment and slow death.

On the other hand, Arthur Stockwell, railroad financier of the last century, was able to exteriorize and receive information for his famous financial investments which resulted in help for a great many people, and harmed few.

Rumi spent thirty years writing the poem "The Reed of God," one of the greatest poems of its kind in all literature.

He came from a long line of spiritual teachers. His father was Bahaud' din Velid, a high *guru* in the Sufi order. His birth was very mysterious and his father named him Khudavenoga, meaning My Lord. At six, Rumi proved his ability to move about without physical means. One morning while on the house roof in class reciting the Quaran, some of the children proposed leaping from one terrace to another. Rumi told them that such an activity was a childish ambition and that they should spring up to the heavens and visit God's realm. At this Rumi vanished from sight and was conducted through the heavenly spheres by a band of angels clad in green raiments.

Later, while a student in Aleppo, the other students complained about Rumi's nightly wanderings. The governor of the city appointed a committee to watch Rumi, and they found that he went through the locked door and locked gates of the city and appeared within moments at the tomb of Abraham Hebron, some three hundred and fifty miles away.

Many miracles were attributed to Rumi during his life, including the healing of the ill and other benefits to the needy.

One of the first things to be noticed about the *guru* Nanak, founder of the Sikh order, who lived in the fifteenth century in India, was observed by the ruler of Panjub, who chanced to pass Nanak's family garden and saw the young child sleeping in the shade of a tree. While the ruler watched, he saw that the shade of all other trees moved with the sun, but that of the tree under which Nanak slept remained to shade the child's body. Nanak was recognized as an exalted being.

Later Nanak transcended the body in soul travel and was taken by angels to the fifth plane where he stood before the lord *Sat Nam*, first manifestation of God, and observed the glorious sight of the true court of God. This he records in his own words.

For three days Nanak's family searched for him, but he had disappeared from earth. Then he returned from heaven unharmed and straightaway gave away all his worldly goods. He put his own family in the care of his parents and went forth to do his religious work.

Apollonius of Tyana, great Greek mystic of the second century B.C., was one who could easily be in two places at the same time and report back to the physical senses what was taking place at a distance.

When the assassination of the Emperor Domitian took place in Rome in the year 96 B.C., Apollonius had projected out of his body, which was in Ephesus, located on the Ionian coast in Asia Minor, and had inadvertently became a witness.

Apollonius was making a speech in a garden in Ephesus when Domitian was attacked at noontime in Rome. Apollonius suddenly halted his speech and cried out, "Kill the tyrant!" Then he turned to his audience and cried out to them. "Be of good cheer, Ephesians, the

tyrant was killed today! What am I saying? Today? By Minerva! He was killed at the very instant I interrupted myself!" The Ephesians thought that he had lost his mind, but within a few days, messengers came to announce the news and give testimony in favor of Apollonius's ability to leave the body and see at great distances.

An earlier encounter with the tyrant Domitian gave rise to the knowledge that Apollonius was a great adept. This great master could come and go as he wished. The Emperor Domitian saw Apollonius disappear from before the throne after the Emperor had sentenced him to death. Apollonius was weighted with chains and surrounded by the palace guards. He was there one moment, and in the next, had disappeared, leaving nothing but chains. Later it was recorded that only within moments after disappearing from the sight of Domitian, the famed adept appeared beside one of his chief disciples on a road some hundred miles away.

One of the most interesting reports in the history of soul travel cases is the case of a Saxon monk named Godric, who lived in the Twelfth century. Godric dwelt near the headwaters of the Wear River in the Cumberland Hills, at the far northern borders of England. Roughly judging, this would be about five hundred miles from Canterbury, where Thomas à Becket was martyred that fateful day, December 28, 1170.

It was the ability of soul projection above the material plane that caused Godric to witness the death of Thomas à Becket at the instant it occurred.

Brother Benedict, one of the monks, who had been in the cathedral at the time of Thomas à Becket's assassination, later told other monks of something that had happened during his sleep. Without knowing how or why, he had found himself in the choir loft with the regular cathedral choir. There he had seen the archbishop rise

from where he lay and stand before the altar, as though to begin mass. The monk, in bewilderment and fear, approached Thomas, and asked if the archbishop were not dead. Thomas à Becket replied, "I was dead, but I have risen."

While the monk had watched in still greater confusion of mind, an invisible choir had begun to chant and the voice of the archbishop joined them.

This was plainly a case of spirit projection in the dream state. Sometimes it works without us consciously doing anything about it, and other times, it requires a conscious effort. In this case, it would do well to accept Brother Benedict's story as a true record because of what happened afterwards. Many who came to the tomb of Thomas à Becket were instantly healed.

One of the wonders taught in the mystery school of Pythagoras, the great adept of the fifth century B.C., was the ability to project oneself instantly, wherever one wished, under any circumstances.

Zarathustra or Zoroaster, who lived in the sixth or eighth century B.C., was founder of the ancient Persian religion of the Magi, which later developed into what is known today as the Parsee faith. He claimed to have been a spiritual traveler who entered this world and manifested himself through human birth like the other saviors who came from the third plane, or the world of Brahm. He was doing soul travel at an early age, but his greatest out-of-the-body experience came when he was thirty, after which he started his ministry. At this time Zarathustra was taken via soul body into the realm of God. Here he appeared before the Supreme Being and was given his mission in the lower world. He was to reform the old religion of pantheism into monotheism, and bring about the downfall of idolatry.

Later Zarathustra was again escorted to heaven and there he met with God and the angels for further in-

struction into the mysteries of the holy life. According to the records, for the rest of his life Zarathustra had many conferences of this nature, especially with the angels. I feel, however, that he was more in contact with *Sat Nam* on the fifth plane, than the true heavenly world. I cannot say that this is true, but I feel that it is.

Many of Zarathustra's journeys into the heavenly worlds are compared to the seven heavens traveled by Mohammed, the prophet of Islam, who also claimed to have encountered the hierarchy of God and his subordinates. The cycle of traveling in the other worlds and making such contacts for his mission here on earth actually took about ten years for Zarathustra.

Mohammed's journey into the heavenly worlds on his white horse is hardly anything more than an experience of traveling via the soul-body. Mohammed's writings, the *Koran*, describe the seven heavens as he witnessed them. This meant that he was aware of all planes. However, the planes he visited are different from those described by others who have had similar experiences.

He speaks of the sixth heaven and a great angel that presided over all heaven and earth. It is rather suspected that he meant the fifth plane and found the great being *Sat Nam*, first manifestation of God. The other heavenly worlds he visited beyond this make sense, for he describes them as regions of dazzling light and darkness. The journey ends in a cloud-wrapped realm, where Mohammed witnessed the faces of God.

Later, the Moslem religion became an organized force, and out of it grew the Sufi orders which practiced out-of-the-body projection into the other worlds.

Hafiz's experiences in soul travel, though hardly known any better to the Occidental world than his poetry, are also startling. At the age of nine he received a great light from heaven which rendered him unconscious for days. Accordingly, Hafiz writes: "My mother nursed me

through this, and upon rising from the bed, I refused to tell the family that the spirit (soul) had left my body and visited God to receive instructions in this life. I immediately renounced my family, proclaimed my divine mission to tell the world of God through my pen, and began living a life of self-imposed poverty, for it was necessary to my soul."

Because his works were so far advanced on spiritual enlightenment, an uncle cursed the works, saying that anyone who read them would go insane. According to Hafiz, this actually existed for some time, but finally the spell was broken and Hafiz became well known in his ancient nation. He says in his writings: "God rewarded my devotion hundreds of times. Many times I was in deep meditation, my body in the room, my soul was in the great heavens with God."

W. C. Leadbeater, the chief disciple of Madame Blavatsky, was an excellent soul traveler. His books on the astral world and its functions are the result of his out-of-the-body travels. This is also true of Andrew Jackson Davis, an early leader in the field of spiritualism, whose works are the aftermath of his visits to the heavenly regions. Madame Blavatsky remains one of the best known modern occultists, chiefly because of her monumental works, *The Secret Doctrine* and the *Veil of Isis*. She wrote these while her body was in trance and her soul was out doing research in the other worlds.

The case of Padre Pio, an Italian Capuchin monk who lived in the monastery of San Giovanni Rotondo, near Foggia, on the Adriatic coast of Italy, is a unique one. Not only was he a stigmatist, but also, reportedly, an adept at soul travel. He appeared to many in other parts of the world, proving that he would use this ability when necessary. It is said that while remaining in his monastery he was seen, and even heard, in places hundreds of miles distant from the monastery.

For example, during World War II, an American plane was lost in the Libyan desert. The crash was not fatal to any of the crew members, but they were without any direction whatsoever. To try to walk in that terrible wasteland to an unknown destination was useless, but a little Italian monk appeared and led them to safety. Years later, one of the crew members on a trip to the San Giovanni Rotondo monastery recognized Father Pio as the monk who saved their lives. But the good padre never gave any indication of recognition for his good deed.

Another story told about him is that he participated in the canonization ceremonies of St. Therese of the Child Jesus of Lisieux, France, although at the time he was actually in the monastery where he celebrated his mass. In fact, Padre Pio did not physically leave the immediate vicinity of San Giovanni Rotondo for more than thirty-seven years! How could he have been in the Libyan desert or in Lisieux?

An Italian radio commentator, who knew Padre Pio, tells how the good father appeared in the studio and cured a terrible headache by placing his hands on the commentator's head. The radio man was convinced that it was nothing more than a vision, but a few days later, he visited Padre Pio. Before he could relate his experiences, the monk put his hands on the visitor's head and said jokingly, "Oh, these hallucinations!"

An electrician in Milan reported that while repairing an electrical break in a high tension current connected with an electric motor, a short circuit resulted, destroying the engine. It did not harm him, though, in spite of the fact that he was holding both high tension cables. Months afterwards while visiting Padre Pio, the latter whispered in his ear. "You must be careful of those electric cables!"

Many stories are told about this strange priest. He told

a monsignor from Uruguay that he would be with the monsignor when the latter died. Twenty years later, the archbishop was aroused out of a sound sleep by a Capuchin friar who told him to go to the monsignor because he was dying. The archbishop reported that by the side of the dying man was a slip of paper on which was written, "Padre Pio came."

He appeared to General Cardona, a commander of the Italian forces in World War I, and kept the military officer from committing suicide. Later, when the general met Padre Pio at San Giovanni Rotondo, the little monk remarked to him: "You had a narrow escape, General!"

Of course there are many other Christian saints known for their ability to do soul travel, among whom was St. Francis Xavier, the sixteenth-century Spanish Jesuit saint, who was responsible for spreading Christianity throughout the Far East.

While crossing the Yellow Sea to China, a terrible storm arose. Some of the crew, frightened by the thought that the ship might go down, took to a lifeboat. They soon disappeared from sight. Shortly afterward, the storm let up, but nothing could be seen of the men. They were given up for lost, but St. Francis Xavier smilingly reassured the crew that they would find their shipmates in a matter of three days. At noon on the third day the men would be sighted.

This came about as St. Francis predicted, and when the men were back aboard ship, they were told that St. Francis had foreseen their rescue within three days. Some confusion immediately arose, for those in the lifeboat swore that the saint had been with them during those terrible days when they had ridden out the storm in the open boat, comforting them and trying to keep them alive. Against this story, there were those who had seen him aboard the ship and had talked with him

and heard him prophesy that they would find the men in the lifeboat within three days.

Naturally, when confronted with the conflicting stories, St. Francis would not admit to anything. The crew had to admit that he was in two places at the same time, for they had witnessed this at both locations.

St. Anthony of Padua, a Franciscan monk and contemporary of St. Francis of Assisi, was able to do soul travel. He was seen during mass to be kneeling at the altar of his church at Padua while he appeared across town at the funeral of a friend. Another time, when he was preaching in the Church of St. Pierre-du-Queyraix in Limoges, France, an incident took place which once more testified to the extraordinary ability of St. Anthony.

As he was preaching from the pulpit, he suddenly remembered that he had been appointed to chant in the convent choir in the chapel at his monastery some miles away.

He stopped in the midst of his sermon and remained silent, standing for some time. The congregation did not know what to think of this singular circumstance. All, however, felt that he was the recipient of a heavenly favor unknown to them. They waited in breathless suspense until Anthony took up the thread of his interrupted sermon and went on to the end, as if nothing unusual had occurred.

The members of the congregation later learned that, during that period of silence, Anthony had appeared in the convent choir in his monastery, and had fulfilled his assignment there.

On the thirteen day of June in the year of 1231, St. Anthony lay dying in the monastery of Arcella, near Rasual; but he appeared to an old friend, Abbot Thomas, many miles away in another monastery and said to him: "See, Father Abbot! I have left my donkey near Padua! Now I am on my way home!"

At the time, the abbot was suffering from a serious throat ailment. But when Anthony ceased speaking, he touched the ailing throat lightly, and the disease completely vanished. Then the abbot said, "Stay awhile, Brother Anthony, and sup with me!" But by this time the saint had completely disappeared, as all life had gone out of his body, and he was on his way to heaven and glory.

All the ancient mysteries, that is the mysteries of Dionysus, the mysteries of Delphi, and the mysteries of Eleusis, taught out-of-the-body travel.

Many scholars of this ancient art are of the opinion that it came to the ancient Greeks from distant Siberia, where it had been developed by the shamans of the various northern tribes. It is still used by many of the witch doctors in the varied African tribes, the Indian tribes in Northwest Canada, the natives of India in the more primitive areas (especially in the northern mountain country), and among the religious orders in Tibet.

Many are able to do soul travel with a degree of control, and many do get out of their body under pain, or for other reasons of escape. We find that in the book *Phantasms of the Living,* by Gurney, Podmore, and Myers, over seven hundred cases of out-of-body projection are reported. Dr. Crookhall gives some one hundred and fifty cases in his famous book, *The Study and Practice of Astral Projection,* and Professor Hornell Hart cites approximately one hundred cases in his article in the *Journal of the American Society for Psychical Research* in 1954. So you see there is plenty of evidence that out-of-the-body experiences are more commonly known than the public believes.

Almost any Tibetan who has been in a religious order for many years and has gained the status of a lama is able to do soul travel. Practically every Dalai Lama has been an adept of this spiritual phenomenon. The thir-

teenth Dalai Lama was one of the more modern ones who was reported to have been seen in two places at the same time.

Rebazar Tarzs, of whom I have spoken so often in this book, is one of the lama order who can project himself at will anywhere in the universe. He has often appeared in my home late at night to dictate certain discourses and manuscripts. He lives in the Hindu Kush mountains on the border of Kashmir and Afghanistan, near the Valley of Swat.

Reports have been given about Fubbi Quantz, the ECK *guru,* by his followers. He is said to have appeared in front of a car in which some of his own people were riding on the highway along the Mediterranean coast and halted it. Just beyond the curve was a washed-out bridge, which might have meant a terrible wreck. Then he disappeared from their sight, and they later learned that he was in his physical body, resting in the Katsupari Monastery in Tibet.

Dr. Andrija Puharich, a researcher of projection via the sacred mushroom, tells in his book about several out-of-the-body experiments that he has had without any effort on his own part. He gives his experiences with a young artist, Harry Stone, who apparently had the ability to travel in his other body, as well as into the past. He brought data from the ancient Egyptian world which was proved to be authentic. Here I pause to point out that the Egyptian religion practiced soul travel. Their name for it was the House of Ka, which was esoterically and geographically located in the temple of Memphis. Hermes Trismegistus, who lived about three thousand years before Christ, was one of the greatest leaders in the field of soul travel about whom we have any records.

His name means three times great, because he was considered king, legislator, and priest. "He saw the

totality of things and having understood had the power to manifest and reveal," say the ancient records about this legendary figure. He could travel the whole of the kingdom in the matter of moments in his esoteric body, sometimes invisible and other times seen by many. He was responsible for the mysteries of Egypt, which are still studied by many occult groups and held in the highest regard by all spiritual students.

One story told about Hermes is that one day he went into a trance and left his body. He was encountered in the upper worlds by an immense being without definite form, who called him by name. He answered and found that it was Osiris, the Egyptian name for divine spirit, or intelligence. When asked what Hermes wanted there, he told the being that he had come for a look at the source of beings, to know God.

Osiris took Hermes into the highest regions, where dwells God, and showed him all things which gave him the greatest intelligence that a soul wearing a human body could possibly have. Hermes reported all that was seen and learned on this journey to God in his work, *The Vision of Hermes.* Out of it came the foundations and principles for many of the religions and mystic orders that came centuries after him. It also formed a part of the initiation rituals for those hierophants who entered into priesthood in the Egyptian mysteries.

There are thousands of records of out-of-the body experiences today in the vaults and papers of world libraries. Every local library carries books and magazines which give information about somebody's experience in out-of-the-body projection.

It is a universal experience, but to all who experience or read about it, it seems to be unique.

Chapter Eight: SOLVING LIFE'S PROBLEMS WITH ECKANKAR

The true purpose of soul travel is to find the heavenly realm of God. It is the main key for unlocking the secrets of the spiritual universe. It is the means of reaching that realm of spirit which is known as the kingdom of heaven, where God has established Its fountainhead in the center of all universes.

This being true, we find another purpose for Eckankar in this world where we are now living, and that is to use it to solve all life's problems via soul travel.

Anyone who has had out-of-the-body experiences will know that it is useless to try to solve our problems in this lower world, or what we know as the negative pole. Problems will grow regardless, and it is best to try to take control. By working on problems constantly, we soon learn that they are like Medusa's hair. The old Greek horror had serpents instead of hair, and every time someone attacked her, and cut off a serpent's head, two more grew in its place. This is the way it is with problems in this world. We get rid of one and have two instead growing in its place. This would mean that we have to take the attention off our problems and put it on God instead. Now, this attention that I speak about is soul awareness. It is just that simple.

This shifting of attention is somewhat awkwardly put by the old mystery writers. They name it many things, including concentration and meditation, when it is hardly anything more than putting one's attention on whatever he wishes to achieve. Actually, failure occurs when

one can't fix attention on a single object as a result of having it scattered too widely. This can be due to worries, anger, fear, unhappiness, and a half dozen other reasons.

When one can handle soul travel to any extent at all, he can get control of his worldly problems by getting above them and looking at them as one does a child's puzzle. This means that one must have a downward look at problems instead of gazing at them from a direct horizontal level. The overhead look gives one a chance to be above what some of the old metaphysicians called the "worry belt," and by assuming this location one can see everything that needs adjusting. From this position one can also see what needs healing in the body, or how a financial situation is and how to handle it, and other matters important to this world.

We adjust problems by reestablishing the pattern into which they have fallen. It is like the example just given about the picture puzzle; we either put in place the missing pieces or we just work around those bits that are out of kilter. It is a simple process after this, for we have taken and maintain control over the problems there.

However, we run into two major factors in the field of human difficulties. These are reincarnation and *Karma*, the twin aspects of this worldly life. The law in this lower world requires that every performer of an act must receive the exact result, or rewards, of his actions. It is nothing more than the law of cause and effect, compensation, balance, or equilibrium. The courts of our civilization know it as the law of ethics, the basis of rewards and punishments, the decisive principle of conduct, of right or wrong.

The law is so universal that it is a wonder why all men have not grasped its significance and applied it in ethics, the same as in mechanics. Jesus reduced it to the principle of reaping what one sows. Buddha made it simple

for his listeners as the law of balance. Emerson called it compensation. Every spiritual traveler looks to his own ethics as strongly as a scientist establishing a formula for chemical reaction.

The law of *Karma* is applied to everything: creature, plant, protoplasm, and every higher being, including the archangels and the lords of the three worlds. It demands precise compensation from all living things for their every act within the lower worlds.

No act whatsoever, no matter how trivial it may be, can be performed without its related *Karma*. The whole of mankind is linked in one mental, spiritual, and *Karmic* bond. Whatever affects one's state of consciousness, whether for good or for bad, will also to some extent affect everyone. Therefore we must consider our *Karmic* responsibility, regardless of our state of affairs, wherever we might be on the ladder of spiritual unfoldment. Hence, we now see that the law of *Karma* is the underlying principle of all personal responsibility.

The law of physics that we know as action and reaction always works in equal, but opposite, directions. This is the very law that brings the results of a person's actions down upon him, in spite of his attempts to prevent them. The fruit of his action is not escapable. Therefore, the action anyone creates has a double action. Its reaction affects the recipient and returns to its creator, thus making the doer always a recipient of his own action. So we find that action and reaction are the dual forms of the law of *Karma*.

This law extends throughout the whole universe of the negative pole; to the keeping of the planets in orbit, to a leaf swaying in the breeze; from the philosopher giving his words of wisdom to an audience, to the ant carrying its food to a storage place. Therefore, in the worlds of mind and matter, we find that *Karma* is universal, but in the higher worlds of spirit there is no *Karma* at all. These

worlds are governed by a different law, the law of charity, or unattached love.

Thus the universality of the law of *Karma* is one of the chief forces that binds all life together. If we could understand that the law demands the balancing of the books every moment of our living existence, it is possible that the whole social structure of our civilization would be demolished and a new one set up to replace it. This is why socialism never works. Man must pay for everything that he gets; all debts, whether or not they're financial, must be paid in full. We cannot get something for nothing.

Anybody who is smart will never let himself get in debt with nature, or the law of *Karma,* because it is too exacting in its demands. Nobody will ever beat the game, for sooner or later payment must be made with heavy interest. The fact that the law gives us much time for payment, often over several lives, frequently leads to misunderstanding. Some are led into believing that they have outsmarted the law and will not have to pay. This is only self-deception, though, and they will eventually pay up many times without remembering why they have had to do so, and they will complain that justice is not in this world.

It is frequently noticed that a man's *Karma* is not balanced at the time of his death, but he will have to pay for everything, whether his *Karma* is good or bad, for it cannot be set aside. Nobody can defeat *Karma.* He might have to pay for it afterward in the next life, or in the astral world during his stay there, but as long as he owes a debt, he must come back and pay for it.

Now what is most interesting here is that he does the same on the other planes. If he has gained the mental plane and is living there and has *Karma* that must be worked out by reincarnation on the astral plane, he must

come back to it, work out his debts, and return to the mental again before he can stay there permanently.

However, we can be the sole and absolute master of our own destiny, provided we can get into doing soul travel fairly well and take control to break any and all of our *Karma.* This is possible, although many seldom get to this stage until they have gone through enough hardships to want to make the change.

Now this leads us into reincarnation, which means that when death takes a man, he—soul—simply transfers or transports all, including his *Karmic* debts, to another field of action. This is a fact that is generally not known, or completely ignored by those who have knowledge of it. When most people die, they are plunged into total darkness, for they do not have the least idea where they are going, what is going to happen to them, and why it will happen.

If *Karma* has not been paid up by death, then two things can happen: one can pay off in the astral, or whatever world he goes to upon leaving this body, or he can return here for payment. It depends upon what body the debts are created in, although they are stored in the *Karan Sarup,* the causal body, and the recorder there never makes a mistake. If he created the deed on the physical plane, then he must return here, or if on either the astral and mental planes, then he will be directed to serve out his time there. However, wherever he goes, he will have to serve out Karma on that particular plane in the lower worlds.

If a person finds himself filled with *Karmic* debt concerning this physical life, then he must come back here. His assignment will be given him by a spiritual traveler where he can best pay off his *Karmic* debt. If he has good *Karma,* then he will be placed in one of the spiritual planes above the fifth world. When one finds himself in the position of having accumulated more good *Karma*

than bad by bringing a spiritual traveler into his orbit, then he can be lifted out of the lower worlds into the higher.

The spiritual traveler will take us out of these warring worlds, out of the reign of *Karmic* law. This is the final liberation of soul from the wheel of birth and death, and becomes a triumphal entry into the spiritual heavens, which are beyond all reach of *Karma.*

The drama of life known here to us as reincarnation is simply that life goes on continually. Soul, in creating *Karma* on the physical planes, must return again and again in order to answer the demands of the universal law of action and reaction, cause and effect. These are the rounds of births and deaths which we call reincarnation, the wheel of birth and death, or that which Buddha called the Wheel of the Eighty-four.

Even though one may reside temporarily in the upper regions, it is by the same law that he must come down again to the new birth called for by his *Karma.* The time and location and parents for this new life are all arranged by the same law, the law of his own *Karma.* But he is to finish up *Karma* which he did not have time to do on the upper planes. It is not a double *Karma* but a continued *Karma* from past lives, and the new life of the reborn child, including that of its parents, who are tied together by the law of cause and effect. So perfect is this law that all people concerned meet in exactly the right time and exactly the right relationships for meeting and paying off their old debts together. The parents are paying off the debt as much as the child who is returning to life.

So long as any person is operating under the law of *Karma,* he is beyond escape of the coming and going of soul. One can break *Karma* any time that he gains knowledge about it and wishes to take steps to break it. Those who learn to do soul travel with any degree of success

can break this Wheel of the Eighty-four—sometimes with the help of a spiritual traveler and often by their own efforts via out-of-the-body projection. Once one starts learning to read the *Akashic* records the breakup of the *Karmic* debt will start, for he will have the knowledge of causes and effects from his past, affecting his present life.

There are three kinds of *Karma* which affect us in this physical life. Fate *Karma* is that which is earned in one or more previous lives, and on which this present life is based. We have to live out this sort of *Karma* in this life. It can be destroyed by a spiritual traveler, although he generally will not assume this responsibility.

Second is reserve *Karma*. When we have lived out the causes resulting from fate *Karma*, then we start drawing on this bank of *Karma*.

The third we call the daily-news *Karma*. It is the sort of *Karma* that we are marking from day to day in this life. We can store it up and work it out according to how much is collected. If stored up it may become the fate *Karma* for our next life.

Anyone who comes under the tutelage of a spiritual traveler can have his *Karma* altered, for the traveler can do anything that he wishes with it. He will never allow transmigration of anyone who is actually headed that way. Although we do not look at transmigration, the regression of soul into lower forms occasionally does happen. This occurs when one violates the laws of the upper worlds and is transmigrated back into the lower consciousness of a form that is not as high as the human.

Many who have the unfortunate habit of lust, which is a characteristic of animals, may be sent back into these forms. But it is not likely, for soul usually progresses upward into higher forms.

If *Karma* and reincarnation were understood by Occidentals, there would be fewer difficulties in our West-

ern civilization. It is only *Karma* that explains the death of a small infant and the lingering on of old people, though of course it is connected, too, with the state of individual consciousness. This state of consciousness is what is afflicted with *Karma:* The aberrations which it picks up become engrams with a number of locks. These locks must be worked off, or lifted some way even if by a spiritual traveler, and sometimes via soul travel.

Karma and reincarnation also explains why some children are superior to others at birth, why some are geniuses, and others are idiots. From an exterior view it looks as if nature is not fair with us, but there is nothing wrong except that we have to pay for the things that we created some time before. But when one meets with a spiritual traveler it means that his long struggle with *Karma* and reincarnation has now begun to wind up, and he is heading for the worlds of God. It means that he can begin soul traveling to his true home.

The goal of good *Karma* means that we will meet somewhere, someplace, with a spiritual traveler, be it in this physical body or otherwise, in out-of-the-body projection. Then we can enter readily into the upper worlds and behold the operation of these twin aspects of nature and what they do to us. It is not a question that can be settled by academic logic and beliefs, but like all other observations, it must be done by personal experience, by one's own sight and hearing, with divine understanding.

When we leave this life, that is if we have no spiritual guide or have not learned anything about projection, we are oftentimes met by someone on the other side. Perhaps it will be a teacher, a friend, a relative, or a member of some spiritual brotherhood whose duty is specifically to meet and take the souls of the deceased across the borders of death and place them where they are best suited, according to their *Karma.* Some of the deceased

go into a purgatory, or what we may call a reformatory, where they must suffer for deeds done during his lifetime.

Furthermore, there is no injustice at the hands of another. It only appears to be so, because we, in our limited thinking and mind power, do not see the whole of the picture, only isolated acts and unrelated episodes. The law of *Karma* is universal and it takes up the whole past time track of man. We, if we could see our own *Akashic* records, would be able to understand that we are not innocently suffering at the hands of someone else, because *Karma* works through others. You and I help administer it to all peoples and all things in this universe. The careless plucking of a flower is sometimes not at all what it may seem, but actually an act of *Karma.* This is how exacting it is.

Every judge who sits on a bench and renders social justice to others is often nothing more than an instrument for *Karma.* But on the other hand, if he does not do this with detachment, then he will gather up a certain amount of *Karma* from his own deeds and also from those with whom he comes in contact. The law works both ways—the giving and receiving must be balanced. This is why anyone who takes upon himself the right to enforce the social laws of this physical world will soon find himself reaping the *Karma* of his own deeds or that of others. Anyone on the higher planes who is qualified can observe the workings of this law. Therefore, we must rise to the soul plane in the original form—the soul body —where we can give out love and charity instead of the old law of a tooth for a tooth. This is the way that Christ taught us, that love, or what I term charity, will dissolve all ties to this worldly life.

All those in the acting profession come to realize this, for when acting out a character part on stage or screen sooner or later they accept the role inwardly, thus tying themselves to it. So they must wear the mask of the

outer, only showing the characteristics of the role, and not portraying themselves. Many get so wrapped up in a role that they are bothered with the ties they made with it for many years. This is why the lives of so many actors and actresses become entangled and troublesome.

Therefore, whatever we do must be done in the name of the SUGMAD. This is the only possible way of escape from any *Karma* in this life. Of course, there is no escaping from *Karma* once it has been created, for the debt must be paid; but there is a way of living without creating *Karma.* Even the *Gita* says that inactivity itself creates *Karma,* and no one can escape it. But the way to live without creating *Karma* is to act always in the name of the SUGMAD. Since the SUGMAD is without *Karma,* there is no subjecting ourselves to the law, because all pure spirit is above the plane of this lower action.

This being true, everything we do is done in the service of God, even to the eating of our food. Since our life belongs to Him in the first place, it must be spent in giving service in His cause, regardless of how minor it may be.

Actually, when one gives up everything to follow God, he does not release the physical aspects of his property and wealth, but he does give up his inner attachments to them. God never, under any circumstances, takes over the property of anyone. Neither does a spiritual traveler when one decides to follow him into the heavenly kingdom. The seeker's property and money is accepted only in name, as a gift of love and trust. The traveler, under God, then holds moral title and responsibility for them, but the neophyte goes right on using them in the name of God, who is the real owner, and has always been—and they are used for good and moral purposes. If he starts to do an unworthy act with them, he will recall that they are no longer his, but God's property, and he cannot use them in any way but for good.

By doing this, he then is not creating any *Karma*, for it is God acting through him. He is only an agent of the traveler.

If we give up all to God, through the traveler, it means that we will gain such freedom as never before known, and in those high spiritual worlds. Only the soul that is free obeys the will of God, for the supreme will is that which works through the spiritual travelers to all concerned.

Briefly, there are two ways that *Karma* may be administered in the universes of God. First is the negative, sometimes called *Kal* by the Orientals, which is administrated by *Kal Niranjan*, lord of the lower worlds, and administrator of all *Karma* to any and all individuals in the negative universe.

The bulk of humanity follows no religious organization, no teacher, nor any indication of feeling toward God. Therefore *Karma* holds sway over their lives from age to age, and from this wheel of destiny there is no escape in the lives of these peoples until they turn to God.

The second way is that of the positive, or that of *Dayal*, which is self-realization, and eventually, God-realization. After the neophyte turns to God and finds a spiritual traveler who will instruct and assist him in traveling via soul body in the upper worlds, he will come under the positive means of administration of *Karma*. The negative power will have nothing more to do with his *Karmic* accounts and has no power or control over him. The agents of death cannot touch him, and upon death, he will go through the veils to the other side, where he belongs.

Reincarnation and *Karma* offer society a sound basis on which to deal with all sorts of human irregularities. It shows how society may improve itself by establishing a more healthy environment for its unfortunate peoples.

It also offers the best methods of education and the building of character.

It gives a way to return responsibility to the individual and help him find his place in society by standing on his own feet, instead of having to lean on others.

All civilizations and governments on this planet have changed from age to age, and in each age we find they correspond with the inner development of their citizens. Every golden age has shown those more highly developed either running the governments or having influential positions which helped to create a high civilization. These golden ages have always fallen because these great souls, being few in number, were overcome by more barbaric states of consciousness, who either killed the former or drove them out of the country.

It is for this very reason that practically every savior or saint who has been instrumental in starting an uplifting of mankind, has died at the hands of the barbarians. The latter do not want these refined souls to take over, because such action would expose their own position to the people. Once exposed, like all "politicians," they would be out of a job, and life is too luxurious to give up that easily. In other words, the great souls are dangerous to the material welfare of all leaders, who want the people kept in slavery and ignorance.

In the East, the sacred scriptures of ancient India report that kings, states, and civil laws came about because of the degeneracy of the people. As evilness gains in a society, it must adopt new regulations to protect itself. The tighter the society becomes, the more laws it needs. The law of Moses was established in the same way and for the same reason: to give assistance to the Jewish people in tying them together as a social force.

But this is a way of the law of *Karma* under the negative power. Often it deceives people into thinking that it is the will of God to have more and more laws for self-

protection. But the more laws we have the more rigid society becomes.

This is why we should look to our *Karma* so keenly. The embodiment of the highest moral law must be directed into our minds, or we will not be able to find much to work with here, nor will we have much to give others or contribute toward the good government and society in which we live. History repeats itself, but our degeneracy does not mean that we are progressing because of material ascent. We are actually descending from those golden ages when all was well with man and his spiritual self and his moral standards were the highest.

To return to this age again, we must be governed by fundamental law, and our feelings for all things must come from the heart and an all-embracing charity. Now we find that the whole plan of *Karma* and reincarnation does clarify and rationalize philosophy. We find ourselves standing at the crossroads of life, and only Eckankar has any explanation which makes sense. The interpretation of the latter gives the full explanation of the fundamental moral law, and upon it can be built the new spiritual life and new order in the higher worlds. And it shows that the same can be established here. It comes back to the old occult law that what is above, is below—it is as inescapable as breathing to survive.

Obeying the law of God and doing what there is to be done in his name is living in rightness. But to disobey what is right for us and to act in the world of selfishness is to have wrongness.

Because we go by the books of laws, however, obeying the laws set down by the courts and not by the dictates that are in the hearts of all, we suffer in wrongness. When we look for the godliness in all, then we are in rightness, and we are never bothered with evil.

If any act has the effect of delaying anyone on the

path of spiritual unfoldment, then the action must be considered wrong. The ultimate effect on the higher interests of all concerned must be the prime motive for any action we take. But we should not be mixed with the old slogan of the greatest good to the greatest number. This is a misleading statement, and has been used for centuries to justify murder in the name of society.

If a person must sacrifice to gain something, it cannot be either moral or good, no matter how much society tells us it is. So we have to go back to individual consciousness and cure evil there instead of in the whole of society, for the only cure of evil is the true light. But the trouble here on this world plane is that the misguided egoist so often thrusts himself between the perfect light of God and soul. Therefore, we find that the only cure of wrongness is the light of God in its perfect state.

Now the question arises here about metaphysics and its obsession with forms. In all the lower worlds, all metaphysics, regardless of whether or not they have foundation on any of the three planes of the negative worlds, are concerned with forms. We think of these forms in the terms of creativity activity. The physical plane is thus concerned with sex and money. These represent survival to man in the physical body, because money is used to preserve his body to the best of science's ability, and sex is used to create the ideal of immortality.

On the astral plane, creativity amounts to a couple of things, mainly imagination and form. The imaginative faculty builds form, or brings form into being, giving it the idea of immortality. Here the astral senses make us believe that the imaginative faculty is all there is to life on the second plane of the negative world. But again it reckons with soul, making life temporary, although it may appear that we are living in ages that seem to be unsurpassed. Some live for what might be a thousand years on this physical plane and others might be

longer or shorter, but to us it looks as if being in the astral is the end of all things, the immortal self.

This illusion disappears when one finds himself studying at one of the mystery schools on the second plane. Then he learns that this is only an upward step on the road to God. Here he learns many of the mysteries that appear to be unsolved in the physical world, especially of life's problems here. Learning such, he becomes the master of his own fate.

On the mental plane we are again concerned with form and creativity, but this time it is in the shape of abstracts, numbers, and things in the nature of pentagrams, etc. Those beings that live on this plane build their abodes and forms in the shapes of the abstracts which we find in mathematics and its allied subjects.

This is the world where the soul wears a white, flowing cloak. We often recognize friends and kin in this body, but mistake them for angels. Soul wears this body as a protection against the vibrations of this plane, and in a sense, so that it will be recognized by any of those known in the physical body by its facial features. While it is true that angels often wear a similar body, the faces are really never similar to what we know as human faces because of the high vibratory rate which gives them a more ethereal quality.

We ourselves establish the forms in which we are to reincarnate in this world. Because of this, we must work in the area of being in God constantly, but this does not say that we cannot have creative activity as long as we want. Inactivity is still *Karma*, so we might well be active. Therefore, when bothered with problems of a long-standing nature, we must get above the physical plane and look down on them. Often we have to get above the astral and even the mental in order to get out of the area of life's problems. Of course we know that all problems are established in the causal body, or what we know as

the seed self, and until we take control of this body, we are not going to work out too many of life's problems.

It takes a student of soul travel to work out what we have done in *Karma*, for many times we have deep rooted problems and these need adjusting. Of course, as said before, when we put ourselves in the being of God, we live a *Karma*-freed life. The spiritual travelers will help, as the instruments of the Supreme Being, to give us this state, but on the other hand, we must stay in it ourselves, or rather make the effort to do so.

When one is above and transcends to this state, he then begins to live in a consciousness that is proof that life's problems can be placed under control.

Chapter Nine: PREPARATION FOR THE JOURNEY TO GOD

Traditional philosophy has left us powerless to free the individual and bring him to the independence he has longed for. It has left him swallowed up by its promises and it has brainwashed him into thinking that he is only a puny part of the great universes of God.

The present systems of metaphysics are no longer of any use for they only offer to us, under the guise of the infinite, the consolations of death in the physical body. What they are telling us about the afterworlds does not make sense when we come to know them through spirit. Therefore, religious and philosophical thoughts and systems which are exclusive of our modern metaphysics devour individualism and thrust us back into a mass social order. Man must have freedom or live in the agonies of the material worlds.

The ECK masters stress the fact that every man faces the choice of having freedom via his individualistic self or becoming a part of the crowd that believes in materialistic miracles. It is the choice of living in an illusionary world, or living vitally through spirit. Often we follow out patterns of illusions in fear of public opinion, or live the life of a hypocrite in the wrong role. The true spiritual life consists of living to the fullest and developing the ability to leave the body at will in order to travel through the other worlds.

This hard philosophy offers real freedom for the individual. It breaks up the tensions of this life and pushes through the nothingness of the afterworlds of the Oriental

religions to the light which man is always striving to reach.

Life is an infinite succession of nows. It cannot be anything else.

Because of this, man must be duly prepared for the work that Eckankar demands of him via soul travel. The basic factor in this preparation is that he must be honest and selfless in nature. Honesty is the one factor that seems to bother all people in this life. It is strange, for we seem to think that it is very easy to take up the study of metaphysics and philosophy and yet continue our ways in small dishonesties. Nothing can be further from truth, for when we begin to travel into the other worlds and still try to hold on to these small errors our lives become a confusion. We find conflicts upsetting us constantly, for we cannot be dishonest in any way and live the spiritual life. The two do not mix.

Therefore, we must prepare to live a simple, straightforward life, as if we are an example to others. In other words, we cannot give ourselves over to any form of self-indulgence. The five perversions of the mind must eventually be cleaned out and we take the middle road toward heaven.

The first step on the path of preparation is right discrimination, meaning, of course, that we must use our intelligence properly. This applies especially to our spiritual interests. This is the ability to discriminate between truth and illusion.

The first general principle that anyone can establish for himself is that old classical phrase known to the ancient adepts as, "Truth is one, men call it by various names." Anchored in this truth, this universal principle, we can now begin to discriminate between right and wrong, the useless and the useful things of life. It will help us make decisions in a multitude of smaller things.

It only means that we shall set ourselves apart from

the exterior of life and live within the interior, or the center of soul, which is part of God Itself. This was the thesis which St. Teresa of Avila established in her book, *The Interior Castle*. Not until we are able to see the infinite God in all, will the perfect unity of spirit exist for us. Most important of all, is that the heart of the doctrine of the unity of God is simply the trinity of wisdom, charity, and freedom. The infinite universes are glued together in one common bond, and that common bond is charity, the non-attached good will of all things, held by its counterparts, wisdom and freedom.

The second requisite is the phrase "Thou art that." It means that by the common bond of the trinity we are of the same divine consciousness. We are in basic nature of the same essence of which the Supreme God is also composed. We are all one spirit; we should regard ourselves as a living part of the infinite life, and we must express divinity in each moment of our lives. Therefore, we are each a spark radiating from the great being called God.

So we come to the point in our preparation for Eckankar, or the great journey, with the recognition of the doctrine of universal oneness and universal charity, as its major principle. It is probably the most important philosophical principle that enters into our spiritual life. If we can accept this and make it a part of our daily attitude and thought we are ready for unfoldment. We will soon learn that we can handle situations which previously had baffled us completely.

The next step on the path of preparation is mental detachment from all things in this exterior world. It does not imply, however, that we should physically detach ourselves from the world. We need not leave our family, society, public, and private duties. Neither in any way does it imply austerities. It simply means that we are to detach ourselves in our affections, in our innermost feel-

ings and interests in life. In other words, we must cease to identify ourselves with possessions and environment, and we must make them the substance of our thought and life. This is independence, for unless we are free of possessions in thought and life, they become our masters. We will stay in this world as long as we have a possessive thought of anything, including family or worldly possessions.

We first come to right discrimination before arriving at mental detachment. It includes a search, often a very long one, through the occult movements, oriental sacred texts, and other esoteric paths. Before arriving at the side of the living ECK master, we have generally made our way through hundreds of books. After we have buttonholed everybody who has scented the interior life and asked a thousand and more questions, we finally come to the conclusion that nothing gives us the answers better than soul travel, or out-of-the-body experiences. By this time we have reached the stage of mental detachment.

However, if we establish an attitude of self-righteousness and put ourselves above others, we have automatically defeated our own aims and nullified what progress has been made. At work here is the principle of nature saying that when we desire something it starts traveling toward us, unless a stronger desire pulls it aside. This being true, our attention and love should be directed at reaching the heavenly worlds. This is why mental detachment is so necessary to all people and why it is practiced by the spiritual travelers. They claim that attachment is a bondage to the world and that we should all avoid it.

We are told that a detached love for the family is a higher and more noble form of love than that which is possessive. It is a form of freedom that we may take,

knowing that even our family will some day be broken up by death or separation.

Neither should we expect, nor have any desire for, rewards for our services, except that which we do to earn our daily upkeep. Even then we should not let that put us into the materialistic slavery; this is another form of lethargy that man has a hard time shaking off.

Thus we get into the deeper truth that we should be more concerned with giving than receiving. By the outward flow of consciousness we are able to pass onto the world that which causes us to grow. This gets into what we call psychic space, which must be given others in order to have it for ourselves.

We live in this universe and all other universes by giving psychic space to one another. This is what Rebazar Tarzs meant when he repeated, "It is better to give than to receive." He meant that we must grant others the ability to be themselves—and by this granting then we are free ourselves.

The magnetic field which surrounds us is often called the aura; this is our personal universe. We do not have any right to interfere with the personal universe of anyone who can also be designated as the microcosm of God. Often we term the aura the field of consciousness in the individual. This is our individual house, in which dwell our thoughts, our being, and anything that is personal to ourselves. The very fact that we are able to press in on these magnetic areas and influence people proves that we can diminish their psychic space.

When we give others psychic space, we are giving out cheerful, positive communications. We are allowing them to have freedom of psychic movement in their universe and within the whole. We grant them movement in the macrocosm and in the microcosm; this means that we grant them space as the individual and universal selves. Since soul must operate in both worlds at a high

level, it must therefore work in beingness in the two universes. We get this by giving, and this is the grand paradox that always puzzles man.

Any of the five perversions of mind—lust, anger, attachment, greed, and vanity—can interiorize a person, or take away their space and put them in a box. This box often turns out to be about the worst trap anyone can get into. Generally, the space will close up on anyone through the qualities of fear, hatred, anger, and depression.

Often one closes up his own space and withdraws in hiding so that he will not be hurt by an outside world. Other times, someone who knows the art of trapping another by closing this psychic space, will cleverly use fear and the other forms of perversion to box him in. The trapper must be careful, though, for often this boomerangs back on him, and he becomes the trapped. It is like the man who does everything to trap a woman into marriage, only to find out after the wedding ties have been made that he outsmarted himself and that he is the trapped one.

Therefore, when we give constantly in our lives without thinking of a return, we enter into what is known as immortality. This ties in with the teachings of the *Shariyat-Ki-Sugmad*. This calm detachment is the last step in the separation of soul from the bonds of this world, and all things here will be regarded as illusory.

The last step in the preparation for the spiritual worlds above the fifth plane is that of being released from desire itself. The great paradox here is that when one wants nothing, he gets everything. This comes from getting rid of desire, as Buddha taught when he said that desire is the source of all pain. When we break down desire, it is found to be avarice, greed, gluttony, appetite, and preference. So we find that desire draws us to the objects

of the senses, and when the senses overwhelm the mind, the latter makes a slave of soul.

We never get away from desire for it never rests. When we have been rid of every desire but the last remaining wish, it will stay with us and be a chain on soul. The mind wrapped in its desire causes the mind to forget the permanency of itself, and all that lives in eternity. Desire stirs up the five perversions of the mind, which are actually its brood, and helps enslave soul.

The only way to escape desire is to get something more permanent before the mind to turn its attention to God. If we can put our attention units on something which is not of the sense world, something that is imperishable, that something will liberate us from bondage in the lower worlds and lift us into the realm of God. The strongest attraction will always prevail over attention; this should be something in the universal world, without exception.

Attraction can be neutralized only by a stronger pull in another direction, this and nothing more. Thus the only way to be rid of an undesirable wish is to establish a better one in the opposite direction. This is the universal law. If it could be applied to our individual and social problems today, society would soon develop better living conditions. No spiritual traveler is going to waste his breath lecturing us on the evils of inferior desires. Instead he will put something before us to take the place of them, which will lift the soul and mind into higher levels.

The end of all desires is the beginning of immortality. Desire forms *Karma* and makes a bondage to work, pleasure, and a thousand other things of the senses. The yielding of our minds to these sense desires brings about a heavier *Karma*, and we sink lower into the mire of sensualism.

We are aware that God of Himself is not within us,

but the kingdom of heaven *is*—and this kingdom of heaven, which Christ used in his parables, is only that which we call spirit. We realize that we are available to God at all times because of this principle. This means that each plane of life is within us and without the consciousness of man. Spirit, therefore, is the spark of God that is instilled in the consciousness of each individual, so that its consciousness—soul—can be an operative force on its own, anywhere within the universe of the Supreme *Sugmad*.

We are, then, as I have made claim all along, the perfect atom within the macrocosm of the kingdom, and this kingdom (spirit) is under the jurisdiction of God and, to a certain degree, is available for our exploration and control at all times.

So many times we are hypnotized by some object that holds our attention in this material world, but we must remember that all hypnosis is self-hypnosis, and nothing else. This brings us to the level of the law of reversed effort, and how it is used in self-hypnosis to effect our mind in the lower worlds.

For example, the law of reversed effort is simply that the harder a person struggles to achieve some goal, the more difficulty he will have to overcome; difficulty caused, at least in part, by the strain of his effort. "You try too hard; relax, take it easy, and try again," is an expression we hear so much in the Western world. We must make the mind one-pointed, as the Eastern adepts say, but nothing mental should be strained. We should never try to force results. We should stick to our task and finish out the race, but never knock ourselves out doing it.

If we were riding a bicycle along a road filled with holes, trying to miss all the ruts, it is a certainty that we will hit every one. On the other hand, if we try to walk across a plank between two points, only two feet above the ground, it would be an easy feat. But if we put the

plank between two windows on the fifteenth floor of two adjoining buildings and try walking it, we would find it extremely difficult to accomplish the task without falling. We would be so conscious of falling, of failing to reach the far side, that we might not make it. This is the law of reversed effort.

It goes the same way in self-hypnosis. If we start out putting ourselves to sleep, the law of reversed effort starts working. The harder we try this, the less we can do it. When a hypnotist wants to put us under control he uses the law of reversed effort by getting his subject to overdo his efforts to defeat the hypnotist. For example, there is the old hand-clasping test where the hands of the subject are locked together, and he is told by the hypnotist that "you can't pull your hands apart; the harder you try, the more firmly they will stick together, and you will fail to resist my commands."

This is exactly how man fails in soul movement. He is working with mind in trying to get out of the body, and mind, which is influenced by one or all of the perversions, will keep informing him that he cannot get out of the body. The harder he tries, the more firmly will soul and body stick together, and he will fail in trying to resist the commands of mind.

When in this state, soul can impress mind and the rest of body. In fact, it of itself is overcome by the hypnotic suggestions of the negative power, which keeps telling it to leave body is foolishness. It says in so many words, "This body is the temple of God, and here you should dwell in happiness. This is security for you. Out there is an unknown, insecure world which has nothing for you." Soul, acting in a sort of stupor, will follow out the dictates of mind, because by this time it has fallen into the ways of the negative worlds.

The old, humorous example of soul becoming a rock illustrates this point. It goes something like this: one

day a soul was walking along enjoying itself when it came upon another of its kind, sitting in the hot sunlight, huddled forlornly and gazing sadly out at the bleak landscape. The first asked, "What are you doing?"

The other replied, "I'm a rock. Can't you see it?"

"A rock?"

"Sure. I've been a rock for two thousand years. I got to be one because someone told me that I was one. What else am I, if I'm not a rock?"

Whereupon he was shown that souls could not become rocks, only that they could stimulate one under hypnosis. This is the way that the world works. We are told that soul must live in this body because it is built for him. True, of course, but only while we are working in this physical world. The harder we try to do something, the worse it gets, and we keep pushing up against a mass of energy, building a wall that we try to get through but cannot. The more energy piled against it, the more we find resistance.

After a while, we get to the point where we do not care, and then it is found that everything starts to change; the resistance starts to crumple and we don't have to fight to get out of the body. We have broken through the self-hypnosis that had taken over.

On the other hand, self-hypnosis works for soul travel provided that one uses it for projection. What I mean to say here is that if we are going to use it to give ourselves post-hypnotic suggestions before leaving the body, that we are going to return at a certain time, have certain experiences outside the body, and will not experience anything harmful, then we are using it for a purpose that will give us benefits.

This is particularly useful in the dream method and the trance technique. The use of hypnotic suggestions while under either of these states is all for the better in being able to travel about in the afterworlds without any

serious effects. In using implants of this nature, it is always best if you can see the results of what happens with certain people. All postulates do not work for the same people.

No teacher, way-shower, metaphysician, or minister of any religion is worth his salt if he caters to the whims of the audiences. He must at all times point out truth whether or not it costs him his flock, for the way of truth will always take care of him. The unyielding man of truth always wins out. For example, it looked as if Jesus had lost the battle of spreading truth when He was put to death by the Roman soldiers. But history proved that the truth that came through Him was greater than that which ended with His death.

The example has been established by the saviors, like Jesus, who lived the words he had spoken earlier in his ministry: What would it mean to anyone to gain the world, but lose soul?

Anyone who has found the ability to move into the spiritual worlds does not need what this physical plane has to offer.

Desire is a need, and to need means that we are in the grasp of *Maya*, the illusionary force of the lower worlds. To need is to be dominated. This is the way of the negative power as it operates in the lower planes under the guise of mind, and this is the reason why so many are led astray and end their lives here still seeking, unhappy that nothing of God has come into their existence.

This makes the teachings of Eckankar meaningful to those who are caught up in the depths and imprisonment of old mental concepts, orthodox viewpoints, and intellectual barriers. If a state of free thinking, freedom of motion and viewpoint is to be obtained, there must be established some method for getting out of the body and making contact with the spiritual travelers.

The concepts brought about by certain thinkers can-

not be true for anyone who has had God-realization. The God-realized dwell in the positive worlds, the spiritual levels, and are not swung back and forth like those living in the body. He is in this world, but not of it.

The old Chinese concept of the Yang and Yin is a good example of this swinging back and forth between the two poles of survival. The Yang and Yin are the positive and negative principles, the male and female, the light and dark of life. It is the law of polarity, or what we might call the law of the opposite. This means that nothing can exist except in relation to its opposite. Without the mountains there can be no valleys. Without shadows there can be no perception of light. There can be no such thing as evil unless we can compare it with good. Without wisdom there can be no ignorance and without age there is no youth.

The concept of the Yang and Yin go back into the misty time of history's beginning. Yang is always considered the abstract and Yin, the concrete, or as we might say, the spiritual and the material. This is exactly what I have been talking about—that all "cause" starts in the heavenly worlds and ends in the material. This is if we are considering true creative processes, with a negative effect. Yin is the material world; since we live on the material plane, or in a Yin-type world, there is always a certain amount of material makeup in us in order to keep the body alive and to act as a protective coat for soul against the lower vibrations.

This is the reason that soul always desires escape from the lower planes. It seems that nothing is desirable here except experience, and from its own point of view, experience can be gained almost anywhere. It is the experience of permanency that God requires of soul as a stable unit of awareness.

Hence Yin is the ability to adapt and have existence in this material world. Since it is negative in nature, its

qualities are just opposite to the Yang attributes of retrogressive, cold, decay, or death, formula, reaction, emotion, fatalism, need, slave, fear, or doubt, failure and form.

The biggest obstacle that soul has to overcome here is that mind is trained to be materialistic from the day of our birth. We are trained to react to any sort of manifestation. Thus we are brought up and schooled in becoming slaves of phenomena, and since Yin is nothing more than decay and death, we are trained less in the art of living than in the art of dying.

Now we see that Yin, or effect, is dominated, and anyone who is wallowing in the negative aspect is reacting and is the slave to the lower powers of the mind and body. He is not independent in any way whatsoever, because he needs something. The moment he starts thinking that he needs something—whatever it might be—he is trapped by *Maya*. The desire will get bigger and stronger all the time. It is as when one needs money, he never gets enough of it, because money rules him. In order to get money, or any other object, we must never put ourselves in position of needing it.

This brings us to the point of likes attracting likes. This is another law of nature about which we will have to have some knowledge as we prepare ourselves for soul movement. The only entities that we can attract in the other worlds are those in sympathy with our moods and feelings. Those who are attracted to us in this world are the ones who have like attractions. This means, therefore, if we are going to do soul travel, we should read and associate with those who have been doing it. To take a special problem to anyone who does not have a similar problem is asking for it. We would not take a love problem to a banker; but we could take a financial problem to him. Therefore, we who think in the terms of spiritual problems must, out of necessity, take our spiritual matters

to a traveler, or somebody who has had experience in this field.

The mark of those who are slaves to the materialistic world is their need to reassure themselves that others, too, are slaves. It is the old illusion again that like attracts, or misery loves company.

The materialist wants to make certain that you are as much enslaved as he is, so he practices seduction, because he does not want others to become free. But if we show guts by being independent of matter, we will get help. This is when the spiritual travelers will show up to stand by for help, provided we ask for it. But when we set out with the intention of hurting somebody else, we are letting ourselves be dominated, and sooner or later we will have to pay tribute to it.

When we come to think of cause and effect, of its great influence on our lives and the *Karma* that it makes, good or bad, then we must turn to getting out of this body into the upper worlds, and to finding a part of that which means peace to us.

Yang and Yin play an important part in the preparation of ourselves for soul travel. Cause and effect are the basic principles of the lower worlds, as stated before, and this we see in the eminent *Cabbala* which states "as above, so below." This is one of the first principles of metaphysical works. The outer, or material, world is a reflection of the inner or higher world, the macrocosmic world. Everything that exists in the outer, or material, world also has existence on the higher, or astral, world —the first world of the within.

At this point, we, in using judgment and sanity about the principle just mentioned, find that nothing can manifest in the outer or external life or environment unless we have first created a condition within ourselves which makes the manifestation of that outer condition possible.

This being true, we can see why Yang and Yin, as the laws of cause and effect, work. This is also why *Karma* is so important to us. Man as a material being passes through all the conditions of chaos and inharmony in his environment, because there is nothing more certain than that he is the sole creator of the conditions which exist in his outer world.

The greatest problem here is that most of us like to put the blame for our lack of success in anything on another. Many of the statements which show a rationalizing mind include, "God is testing me," and "Satan has tempted me." All responsibility is thereby placed elsewhere, and not upon our own shoulders.

We are also aware that most seekers of truth are not really interested in the ultimate result—that of being in God—but only in phenomena. They want to see manifestations and demonstrations—acts of miracles, in other words. When the multitude sought to make Jesus perform miracles, he asked them for what reason did they want signs and wonders? When that question came about, none could answer, but the truth was that seeing with material eyes was important to them.

Jesus wanted them to see and hear with the inner senses, for by doing so, they would then understand his message. Every teacher, master, and traveler has this great obstacle to overcome with the seekers—the masses want miracles, without effort on their own part. This is one of the points of dishonesty that I have brought up previously, and if a teacher caters to this, then he himself can be considered dishonest.

Practically every spiritual seeker, in the beginning, wishes to find some teacher or *guru*, who, by a mysterious word or ritual, will be able to dissolve all *Karma* and problems which he might have. He soon finds that a true *guru* isn't going to do anything like reading num-

bers off automobile licenses three blocks away, nor is he likely to dissolve anyone's personal problems. As a healer, he might give comfort and solace to the suffering, but only because he knows that they cannot help themselves.

The greatest barrier which lies in the path of any seeker of God is that he may allow too much personality, or vanity, to enter into everything he does in life. Second, he may not learn to look to truth itself, but, instead, he concentrates upon the vessel or vehicle of expression for that truth.

This means that we put too much confidence in that materialistic part of ourselves known as ego, or *Ahankar*, which is vanity, one of the five deadly perversions of the mind. It works in two ways here: First, we look too often to the personality of a *guru* for the teachings; and second, we mistake his personality as truth. This means that we think of him as being the vessel of truth, the vehicle, because we are taught in the West that personality is the major part of our being.

When a teacher allows himself to develop a personality which will carry him to success with his students and audiences, then he is running into problems: he has lost truth. No spiritual traveler, nor saint, is known for his personality, but the fact that he is an instrument or vehicle for truth. If he is not, then he is heading down the path to destruction by his own means. No spiritual traveler who has the least inkling of what truth means to himself and others would have the slightest thought of allowing vanity to enter into his being. He knows the dangers of this and how his awareness will fall if allowed to persist.

The ego of personality has a thousand claws which it digs into the minds of its victims. The greatest problem for personality lies in the fact that he assumes that it is infallible, and has high virtues which can be advertised by pointing out the faults of others.

When we give another psychic space in order to have space of our own—grant another soul freedom so he can move about as he wishes, have choice and make decisions—then we are an expression of the vessel, or vehicle, for truth. There is no teacher other than truth, and we must seek truth as a quality, rather than as a personality or a personal thing.

When a person studies under a teacher and feels that he has been disappointed, he will never settle down unless he finds something that awakens him to find the real path to the ultimate kingdom of God. The only answer to give these seekers of false Gods is that they have never followed truth. They have followed a personality, rather than truth which is absolutely impersonal and is in no way related to any individual.

We must look, study, and examine that which is not a condition, manifestation, or any individual. Truth is that which is. This is one of the ancient laws of the spiritual worlds which exists in any universe we may explore. This law admits that there is no qualification of any sort whatsoever; and yet, our attempt to qualify truth forms the greatest obstacle that we find in our path to God. We confuse truth with the giver—with the personality of the instrument through which it flows. What has happened here, is that we are following the personality, the giver, instead of truth.

Another aspect of this obstacle is that we might be so immersed in the letter of the law instead of the spirit that we lose the latter. This becomes an obstacle to reaching truth. We are by our very nature of the physical self limited to concepts which are bound by this lower world, in which we live. No teacher can express in words, in symbols, in illustrations, anything which is not purely materialistic. The reason for this is that we are using a physical means of expression that strikes against the

physical senses of the students. Therefore, if anyone would just follow the word, the letter of what is being given out by a *guru*, he would find himself bound to the limitations of the physical universe. So we find that it is the spirit of the letter that uplifts soul and quickeneth the flesh, as St. Paul put it.

The only way we can find truth while in this physical body, without projecting out of the body, is to seek it beyond these planes. This is the higher truth that is always beyond the limitations of the physical worlds. In order to do this, the consciousness must be raised—another expression for soul travel—into the state where we hear, where we realize, where we can feel, with the senses of soul, that higher quality called Truth.

God is a spirit and must be worshipped in spirit and truth. This means that the Ultimate Being is spirit, or rather spirit is part of itself, and we can only know him through and by this part of the whole. So man must learn to give up the flesh and allow the perfection of soul to take over. Man must learn to be guided into that highest state of consciousness which we call the God-consciousness. No teacher can force us to realize the things of the higher planes or the higher states of consciousness. This must be done by ourselves alone. This is why the spiritual travelers stand by at all times to watch our progress, not raising a hand, except when we call upon them for assistance.

Another obstacle which we create for ourselves, is that we often interpret the things a teacher says in the wrong manner. We inject our thoughts into his words, and project our own conceptions of limitation. When the traveler says something concerning a great truth, we start limiting ourselves in relationship to it.

Every day of our lives, every moment, is a part of the way we are traveling. All the difficulties and circum-

stances which come to us are not tests sent to us by the *Sugmad* to determine our strength or weakness, but rather, they are conditions that are self-created because we have not learned to look for guidance via soul.

Chapter Ten: THE LONELY JOURNEY IN THE HEAVENLY WORLDS

For the soul the journey in the heavenly worlds is a lonely one, for other than his spiritual traveler, or the guide that takes him to the fifth region then leaves him there, scarcely another will come to his side. It is indeed a lonely journey to return to the heavenly abode.

We have no words to tell others what exists in these high heavens. The few who travel here constantly can never talk about it, except perhaps in poetry, which seems to be the only expressive way of getting down on paper the beauty and sunlight of the spiritual heavens. As I have said, this is the reason why so many mystics are silent, and so many, like the Zen monks, can only communicate by hands. There are no words which can tell and express what they have witnessed.

There are ways, however, to know that these spiritual travelers have been where most of us are unable to journey. This is seen in their bright countenance, from the joy that seems to flow from them, effecting everything within a certain radius. I found this to be true of Sudar Singh, the strange mystic of Allahabad, in the summer of 1938, when I visited him with my stepsister.

His very being gleamed like a highly polished mirror, reflecting the glory that he had gained while traveling in his spirit self in the high worlds of God. It encircled him like a radar fence, and when one approached his little hermit hut, it was like walking through an electrical beam. The closer we came to his dwelling place, the stronger the feeling became. It was a pleasant, joyful sort

of sensation that we felt as we were seated with him for the first time in his own little home.

The ECK adept Rebazar Tarzs has a greater circle of divine light than anyone I have ever seen in the lower worlds. Of course, he has placed himself on the planes below for the very purpose of helping those who wish to make the journey into the other worlds after ending their *Karma.*

It is true that when a man of God is sitting in a group talking with people, if he wishes he can see the auras of those who are spiritually advanced. Often these auras, or magnetic fields, will spread over a great area like beacons of light, and are recognizable only to those who can see or feel them. This is one way of knowing those who have enjoyed, and are enjoying, the lonely journey in the heavenly worlds.

Like all other aspects of the spiritual life, the journey is a paradox, for once we have experienced any movement out of the body into those high areas, we find that a certain joy comes to us, and we put a full trust into that being called the SUGMAD, or God. This is what makes our explorations of the spirit regions so wonderful, and what gives us the feeling of continued ecstasy and joy.

But on the other hand, as said previously, the people and the things of this life no longer hold any interest. This is a paradox, for we should be able to have a more enjoyable life here and in a sense we do, but we no longer lean upon the material things of life. We now have God in our life, and that is enough.

It is essential to realize that, with the majority of people, self-consciousness only manifests in part through the physical body. We know that soul possesses a consciousness altogether independent of the body and merely uses a measure of its state of consciousness during each incarnation; in a sense, we can use the illustration

that the foot is not the body of man himself, but only a part of him. So it is with the soul and physical body, the latter is only a cover for the soul in this lower region.

The memory connected with the physical mind is not at all perfect, but erratic at times until we often wonder just what it is good for. But soul memory is perfect. It retains the recollections, that is a record, of all its experiences throughout all its incarnations here and in the other planes.

God, in his mercy, draws the curtain so that we cannot remember the past incarnations while in this physical body. Memory does not stay with us, because with each incarnation, a new brain is formed, and there is, in consequence, no real continuity of memory in our physical lives. With soul, though, it is different, because there is no break in the continuity whatever. This, we find, is the basic reason why soul can retain its memory intact.

We can see, then, why man in his limited expression through the physical body cannot remember his past actions, but can only suffer the effects of them. However, the real self, or soul, remembers everything, and in a word, knows. Yet it cannot impress its knowledge on the physical brain so that the physical body will know, because soul is an organism of such fine quality that, unless we go through a long training to draw upon its subtle forces, soul cannot make any impressions on the brain.

Soul urges man to pursue a specific course of action, to take the spiritual path, through the still, small voice, which we know as conscience. It tells him which is the wrong course to take, and if he takes it again and again, then he will wind up on the downward path to destruction. It is only when we have refined the mind and emotions that they become the clean reflectors of all that is the spiritual side, and we can experience the full consciousness and knowledge of the other worlds.

Soul of itself is always in a happy state. Because it is

an ethereal being, which is composed of higher qualities, it cannot be otherwise, as this is the nature of God Itself. Naturally the closer that soul comes to pure spirit the happier that it will become. It is only where there is comparatively dense matter that it takes on the quality of unhappiness. It is out of its own element, this is why!

Now we find that a number of souls existing in this lower world are indolent, and will make very little progress toward spiritual unfoldment, but indolence is not to be confused with unhappiness. It is just that these souls are living in a state of dreams, somewhat of a happiness in itself. But deep in each of them is that divine discontent, the urge to advance into something better. They do not realize what this might be, but it must be something better than what they have.

Soul's only purpose is to gain experience, and it will project itself outwardly via the mind, emotions, and body. It will become adventurous, showing a strength of purpose, and the more that it experiences, the more it will translate its experiences into knowledge and capabilities. It will make mistakes, but by its very nature of being a happy entity, it will not be disturbed by these mistakes, nor by any of its failures, but will eventually push through to God.

The divine discontent is an aspect of the evolutionary commandment to go forward into the spiritual realm. However, for any particular soul to unfold or progress spiritually, it needs to exert its will. It must keep its attention focused on the goal. Therefore, as a general rule, the younger souls are more indolent, or careless and lazy, while the older souls become more energetic as they progress.

The reason for this statement is that the older the soul grows, the more knowledge it gains—the more experiences it has and the greater power. This gives it a wider and greater capacity to control and guide the mortal

physical self into the proper channels for its own use. Then, instead of withdrawing when things go wrong on the physical plane for the body and mind, it will stand by in order to give strength, endurance, and inspiration. The visible sign of a noble character is the capacity to endure all tribulations with a philosophic calm, because soul has inspired it with the light of its own innate happiness under all conditions.

The purpose of the soul continuing in a state of happiness is that it is the only part of the divine aspect of man, and in this state, soul is always in touch with God. The natural state of the Divine Being is that of God, and this is the highest that anyone can reach. God is always pouring Its divine state of ecstasy into soul. That soul able to receive this, is lifted into the higher realm and joy flows through it, for it acts as an instrument into the physical body, and to the worlds around the latter.

In other words, soul is generally capable of handling only what we call the good *Karma;* this is usually when it is in the higher state of evolution. Otherwise, when indolent, it must bear the consequence of bad *Karma.* The inexperienced soul, therefore, cannot use its divine wisdom to handle the mind and the physical self. On the other hand, the truly unfolded, or evolved, soul, who has gained control over its physical aspects, will actually put forth a greater responsibility of will to control the mind and body.

In order to gain this particular state, the soul will gain control gradually throughout its reincarnations by retraining the habits that it receives each time to work toward the spiritual goal. Eventually it will come into a perfect interplay between soul and body, which will result in a highly developed spiritual and physical man.

We find here that the basis of all human unhappiness lies in having free will. Although God never wants to put us in the state of being automatons, he does leave us

with the point that we must be established in experiences of unfoldment in order to use free will correctly.

Now this brings us to the meaning of the two masters —the inner and the outer. Both of these are somewhat important in the lives of many individuals, however the inner is the greater one. If a teacher is able to establish himself as the inner master along with the visible form, then he will be able to give much better service to his *chelas*. But so many times we end up serving two different masters, such as the outer, who appears to us in physical form, and the other, who comes via the inner world and acts as a spiritual guide for travel through those invisible worlds. This means that we are limited to having a physical teacher, who can do so much, and an inner teacher, who is also limited in a like manner. Of course, the latter has a wider range but can do very little in the physical region for the *chela*. It boils down to the fact that we are serving two masters. It is not exactly like the serving of the material and the physical, but, nevertheless, it brings us to the meaning of who and what these masters might be.

The outer teacher is limited in the sense that he can only perform a certain function, which is to give enough information and knowledge to whet the appetite of the student and get himself open for the inner teacher to take over and run his affairs. Sometimes this means that the inner teacher is soul, but this is not always true, for it may be a spiritual traveler, who, when requested, will make his appearance in the *chela*'s life and stand by for assistance in all spiritual matters.

The outer teacher may sometimes be a spiritual traveler, too, and when this is true, he can also act as the inner teacher. If this happens to be the case for us, then we are fortunate indeed, for this traveler will make the linkup for us to the spiritual power. If not, then we have to be the unit of consciousness which awaits the arrival

of the inner master who will make the hookup for us.

This linking of soul to the spiritual force is of the greatest importance in our many lives on this physical universe. We can use this linking up to ride backwards or return to God, like riding an electronic beam into the very realms of Heaven. Materialism will never help us nor the race toward happiness or unfoldment, but spiritualism may do both for us. We may reach the heights of God and have happiness here, too.

This inner master appears many times within the inner consciousness. Especially when the *chela* is in meditation, the teacher's form may come into view on the screen of the mind. This form will speak to the *chela*, give him spiritual instructions, and often take him into other planes for exploration. This teacher's purpose is to show us how to separate spirit from body, and point the right road toward heaven. Nobody else can do this, and this is the statement that puzzles so many of us. We put too much emphasis on the outer form, especially that of the teacher. We expect the outer teacher to do so many things for us, to work at so many things with us on the inner planes. But this is not always true. It is a fact that may be one out of every million teachers visiting this earth plane is capable of being both the outer and inner teacher.

When I speak of the inner worlds, they are the same as the invisible planes. Here again, terminology confuses us, and we are left in the same state as so many others who are trying to find the way into heaven. Actually, these planes are dimensions which are both within us and without. They are the microcosm and the macrocosm, or the individual and the universal worlds about which we have spoken previously in this book.

The outer master is he who will spark us and work with us. The outer teacher is one who must take money and materialistic things from his students and the public

in order to survive, but the inner teacher needs none of these to exist. He is taken care of by the power of itself. He never speaks of himself as being higher than anyone else. If he is existing in the outer, we often mistake him for another human who is a member of our society. He will seldom let anybody know that he is a high master and he never wants to give any indication that he can do miracles just for the benefit of people, just to be doing them.

Many of these travelers, or masters, living in the flesh, speak in paradoxical words. Knowing they are both the inner and outer teachers, they will often speak of the master coming to the *chela* during meditation. They never say that they of themselves came to the *chela* and took him out of the body, but speak of this inner replica of themselves as the master. In other words, they use the impersonal word form instead of the personal "I."

All those masters, saviors, and adepts who came in the past have used this method, of giving the credit to another, and not to themselves. They know that this inner form is that of the divine, the soul form which approaches the *chela* and takes him into the light. Nothing else matters; for this holy self is a form of spirit and nothing more. Of itself it can move in so many different directions that it far exceeds the astral or any of the other bodies.

This is why we must have a living master if at all possible instead of one who has passed on. If we cannot find a living teacher who serves both purposes as the inner and outer, then it is best to have the inner, but not one that has passed away from this physical flesh too long ago. Most teachers of another age have passed from this field of action and their work is done. It is now time for another to take up here and continue with the work. He who has left the body is now working on another

plane, and his work will generally be on that plane where he places himself and nowhere else.

This is true of the spiritual travelers who have placed their physical bodies on the earth plane, and the inner one on the invisible realm, so that contact can be made with any *chela* via both bodies. Now we find that many disciples following a spiritual traveler of this nature run into a serious problem. Although the guide can work with the few who have an open consciousness, or what we term the higher consciousness, so many of the others, who are able to see the guide on the inner planes, will have to take his teachings in a secondary manner.

Those doing this often become skeptics. They find that their faith in such a teacher does not fulfill their satisfaction, because they hear the others speak of seeing the master on the inside and traveling with him to other planes, while at the same time, he stands in the physical body nearby.

Most teachers will allow the personality to enter into their teachings. This is a factor that bothers most of us, for we find that there is a mixing in our thoughts about the difference between ego and personality. In other words, personality is all that we humanly and spiritually are in the universes of God, including this earth world. But ego is pride, vanity, and the feeling of accomplishment.

Any teacher who can feel vanity in his work and promotes his teachings through egotism, the offspring of personality, is a vain person who will have many problems with himself, as well as with those following him. He will show bigotry, self-assertion and he will make an ostentatious show of wealth. He will be often bossy, scolding, and faultfinding.

He will demonstrate to the public that he likes to make public appearances. He must see his name in print, make a show of his piety, and he must make it a point to show

the world that he gives to charity. He loves titles, honors, college degrees, and enjoys seeing people subservient to him. In other words he advocates the old assumption that "I am always right; he who opposes me is wrong, and to sustain the right, I must destroy my opponent."

The problem in having a teacher of this nature is that he will always resent an effort to enlighten him. Nobody is able to explain anything to him, and never will he admit that he is wrong about anything.

There are two classes of all mankind; the *Manmukhs* and the *Atmanukhs*. The *Manmukhs* follow the dictates of their own opinions and minds. He who does this is subject to every whim and object of his own mind and is always a slave to mind and its passions. He is under the ever-grinding wheel of birth and death, the wheel of desire and *Karma*.

Those who are classified in the *Atmanukhs* category are the ones who follow the dictates of soul. They live in the higher consciousness and are always facing God. They generally know where they are going and what they are going to do when they get there. These are the ones whose qualities are wondrous to behold, such as chastity, continence, forgiveness, tolerance, contentment, discrimination, unattachment, and humility.

These persons generally look at the world with a happy viewpoint, taking things lightly. They know that life on the earth plane is temporary and it will not be long before they are traveling the paths and roads in the higher worlds.

There are three basic principles in the universes: the Deity, the creative power, and the world-soul. The three are God, spirit, and the magnetic field that surrounds the whole universes and each universe individually, as well as individual planets, planes, and regions.

Of course God, or the SUGMAD, is the source of all

things, the divine and intangible It. Spirit, or breath of God, as the Hindu philosophy calls it, is the source of all things the soul is made from. That soul of itself can be in a plant, tree, animal, or human. It makes no difference to God what form it takes; and upon acceptance of this form, it takes only that which it is capable of taking.

The spirit is often known as the word, the breath of the Divine, Elohim, the all-pervading Essence, the Divine Light, or as the cabbalists called it, the *Ain Soph Aur*. ECK is also called the *Shabda, Nam* and the sacred syllable *AUM* as well as many other names mentioned in other chapters.

This spirit is the creative force of all the universes, for it can create and build forms where there were none before, including souls which are created in the realm of God by that Deity Itself. Few can make use of this force in the higher worlds, but it can be done, provided we lift ourselves up the spiritual ladder to the plane where it can be accomplished.

World-soul is the field of magnetism surrounding everything from the planets to the individual consciousness in the mineral state. It is a form of the lower powers sometimes called the spirit of life, which pervades all matter, including the animal body of man, the lesser animals, the vegetable kingdom, and the mineral kingdom. It is the life force of the world, the thing we often call the subconscious mind, for it is a sort of mind force that makes all things run in the lower worlds. Often it is called the AUM of life's vibratory forces, and has much of the sound of the higher forces in it.

Soul is the divine essence in man made up of spirit, the force of life in all things. The spirit of animal body is part of the world-soul, while the consciousness of man is a part of the divine essence, or what the Hindu philosophy calls the breath of God. Soul is a conscious part of the divine essence, from the creative spirit of the higher

worlds. It is the Word which moved upon the face of the waters, as told about in the book of Genesis.

It is said that only the pure in spirit shall know God. This is why so many of us have been unsuccessful in our seeking. Our approach to Him has in it a condition which God refuses to recognize as a part of His nature. He only recognizes, and is in attune with, that which comes to Him in perfect peace, quiet, calmness, harmony, and purity.

Too many people seek phenomena. They should rather seek to purify themselves, so that they can come closer and closer to the Divine Center of all things. The path to manifestation of true power is the changing and transmutation of the lower nature of one's self.

The aim of all religions and of all ancient seers has been to take soul, by one means or another, back to its original source. The successful seeker is the one who, by practice and meditation, is able to lift Soul to its real abode, thus freeing it from all bondage, both internal and external, gross, subtle, and causal, and to be able to separate his mind from the physical environment.

The perfect ones, the spiritual travelers, the agents of God, are those who have reached this last stage and are willing to help any soul on the lower planes get up the ladder of spirituality. Those who only talk of the perfect teachers, or read of their teachings to others without practicing them, are only intellectually educated persons.

The teachers, sages, and incarnated avatars or prophets of the historical religions were able to start their way upward via the force of the spiritual drive within themselves. However, not all of them reached the final stage, for some stopped at the first plane and others at the second. Few have reached the third, and fewer still have attained the fifth plane of soul, or what we call *Sat Nam*. And among these are fewer still who have gained the original source of all universes, the God-plane.

This is the place of the original departure of soul toward the lower regions. During its downward journey, soul appears to have descended from the intermediate stages, such as the lower planes of God between the highest and the fifth. Those who did not reach even this stage, but were stopped on the lower planes, feel as if soul originally descended from the planes lower than the God-realm. This is true, especially if they were not instructed by any spiritual traveler.

Soul acquires special knowledge of each plane it reaches. At every stage it feels as if it controls and predominates all below. This makes the journey to God, in a sense, more lonely than ever, because soul looks upon each lord of each universe through which it passes as only another manifestation of God. Therefore, nothing is available for soul to lean upon except God. We must think of soul as being something that can take care of us; but, nevertheless, we must be that which we lean upon.

The soul that can become cause to his own effects is a free soul. It is no longer prone to obsessive behavior, unthinking compliances, covert innuendoes. It is at home in any environment, not a stranger anywhere, in any universe. It is a solver of problems and a maker of its own destiny. That soul which is enslaved to its own aberrations is weak. The soul that is free is powerful, and all the power that is defined by, and contained in, this freedom, which is all above loneliness.

It is right and fitting that the soul first to postulate freedom for the individual should be the first to make possible freedom of the individual. "All men are born equal," we declared boldly, and have been as bold in making it possible for each to claim the equality, inherently his, of a potential far beyond what was.

We find that all inner experience is universal, but individual, although we think of our own experiences as being unique and different from others. When soul, even

in the slightest degree, separates itself from the earth and rises into realms of beauty, joy, and light, it finds a portion of bliss that has never before been experienced.

The movement of the human consciousness, or what we might call the earth consciousness, is always moving to close the channels after they have been opened. We often get hurt, and then we seal off this particular channel. This means that we keep running up blind alleys, until finally all channels are cut off and we drop back into apathy and stop trying. These openings in the consciousness should be free and able to flow in a two-way communication. But when we are not able to get our consciousness open to receive the pure flow, we come to rejection and pretend that we do not want something that we have striven to get but has been denied us. This opening can so often be achieved through laughter and singing, either alone or with others.

The higher consciousness is, of course, the wave, spoken about previously, which flows in a circular motion instead of in a current, as a river or a stream. The latter is a limited way of looking at it, and if we persist in doing this, it will not work.

Spiritual illumination, or what we call cosmic consciousness, comes in a circular motion. It is a surrounding light, coming in at us like a cloak enfolding the spirit and physical bodies of man. We are attracted to it, and it is attracted to us like a moth to a flame. This enfolding, or circular, motion is what we often term, "resting in the arms of God."

The more open we are in consciousness, the greater will be the spiritual, illuminating enfoldment of us. This reality and the philosophies we know of here have very little to do with one another. Of course we know that if reading and studying these philosophies will start us on the way to receiving this light, naturally we give them credit. But the proof is in the final results, which is the

spiritual illumination itself. At one end of the survival scale are little intelligences that are concerned with the evolution of mineral, plant, and insect life, while at the other are beings of unimaginable beauty and radiance which are concerned with the carrying out of the great cosmic laws.

There are two evolutionary schemes. Broadly speaking, the idea proposed by Darwin comprises the form aspect of evolution, while the thought alluded to in the above paragraph comprises the life or intelligence aspect. One is not fulfilled without the other; however, intelligence is more perfect and can survive without the form, unless it is in the lower worlds. Highly developed intelligence can move anywhere without the need of any form, other than its own soul body.

The two systems of evolution are not in opposition, but actually blend into one another, although there are some differences. One difference is that man has not inhabited forms identical with those of our present day animals, nor the present anthropoid species. But he has inhabited forms similar to, but higher than, those of the present anthropoids. Souls generally do not take forms of this nature on entering this world; although at first, when there were not higher forms on this planet, some did.

The consciousness of men can revert back to any state possible, mineral, plant, or animal. It makes little difference, because we are what we believe we are. In the state of lust, we often imitate the animals, thus reverting to a primitive attitude of consciousness. Some people, in fact, have animalistic expressions on their faces, and we always connect them with such a state.

Here we get ourselves concerned with what might be termed living in the state of spiritual consciousness. This is when we place ourselves on the higher levels of the spiritual frontiers and maintain the position as such.

This is practically everybody's hope and dream, but because it presents itself as such a difficult task, we are apt to look at it as a far-fetched creation that can never be reached and fall back into apathy. We might become discouraged and seek many other channels that will bring us to this stage, and as a result, find many blind alleys in many incarnations before turning back to the original path.

If we reach only the halfway mark in this unfoldment to spiritual consciousness, and seek to maintain it constantly, we find that it results in states of loneliness and bafflement. If it comes in small flashes that give some harmonious adjustment and it is not from any degree of determination, eventually we go overboard in our seeking and create stress and strain in order to have more of these flashes of illumination.

The usual misapplication of the higher consciousness results in persons who are unwilling to share it with others. If a small degree of the spiritual illumination is captured by some mind and hoarded, it has a disagreeable effect. This is because that particular particle of spiritual substance is separated from its own source of life. In a sense, it is sealed up in the human consciousness and it is not able to serve universal cause. He who has done this becomes baffled, lonely, and his behavior is erratic to say the least. This will continue until he is able to release it from the individual area into the universal where it will give value to all concerned.

Mind tends to ossify any spirit substance taken into its own area as it will be used for a selfish individual purpose. This is the reason why many teachers fail. They are looking for more remuneration for their work than they are willing to give out for a service. As a result they are working in the field of human consciousness and not in the spiritual areas at all. This consciousness becomes ossified, and the mind falls into what we would designate

as a mineral state. Hence he is reverted to the mineral level in consciousness, not in the physical form. All consciousness works in this manner of speaking, as stated before.

Therefore it is important to remember that the unified consciousness that enters into the human consciousness must never be imprisoned and shackled, for if we do, we fall into the lower states. With each particle that enters into our consciousness, we must feel and express it in our life movements and unfoldment. It must be held lightly, never with a heavy hand, and it must be passed out to others freely. As long as we do this, it will come into our consciousness in a greater, expanding flow. Our duty is then to help keep the consciousness in a greater state of expansion, so that the flow can have a wide and free channel. We can never steal it and hide it from the world, as so many think.

Our state of consciousness can always be recognized by anyone with a keen insight on such matters. The flow through the consciousness into the exterior world must be as great as that which enters into it. The outflow and inflow must be balanced, for we have reached that stage of spiritual growth where we are a quiet pool. We are a portion of the God-current that moves gently through us into the external world.

Now this higher consciousness is a current which has the centrifugal and the centripetal flow, or the outward and inward flow. The idea of the whole being a quiet pool is a limited idea, because it implies that we could received that amount according to the vessel we have made of ourselves, and once we are filled, the inflow stops until we empty it. But this is not true, for we are the instrument of that which flows through us at all times and is constantly changing. Therefore, the outflow provides a sort of suction for the inflow to make room for what must come through us in order to create the outer uni-

verse in which we move, as we always carry our own universe with us. There is no limit to how much we can take into our system to help us keep this world of our own in balance. When it falls out of balance, when there is no balance between the outflow and inflow, we meet with certain problems, both spiritually and physically.

Those people whom we often meet, old, dried up, and looking as if the world were a bitter pill to swallow, are so many times the result of this spiritual imbalance. This is sometimes the result of their *Karmic* effect, which has caught up with them in this particular life. Now their whole outlook on life is changed to a pessimistic view with nothing being bright. They have limited themselves to thinking of God in terms of a being that is going to take care of them after death. They put a vague faith in this thought and in so doing, they have cut the inflow and have only a trickle of an outflow into the outer world.

Hoarding of spiritual substance is extremely difficult to overcome. It is a pitfall encountered at the mental stage of spiritual development, or when one has reached the mental plane on the spiritual path. It is a morass in the lower mental plane in which the majority of souls sink. Once magnetized with the higher consciousness, we can go on without difficulty and the movement is completed for the inflow and outflow balancing.

It is for this reason that many of the travelers will use the minds of the great poets to put across ideas of God that are helpful to men's evolution. This does not imply that all inspiration comes from the travelers themselves, or the outer consciousness of spirit, but that it sometimes comes from the soul, or higher self, of its own accord. Sometimes it comes from a spiritual traveler, according to his position in the inner worlds. There are travelers on the higher mental planes who, under certain conditions, take delight in inspiring both musicians and writers, especially poets.

The work of the travelers in inspiring poets brings out three types of work through the human consciousness. These are: poetry which imparts wisdom, poetry which is prophetic and poetry which is appreciative of beauty. By the right combination of words, we find that mantras are produced. These are a combination of words and vowels which bring about a spell for lifting the vibrations of the consciousness higher up the spiritual scale.

These mantras, by the very reason of their sound and rhythm, affect the subtle bodies. They produce a magical power that lifts soul upward, a sort of riding the vibrations into a higher plane.

Anyone who is projecting into the higher worlds knows that the spiritual consciousness is the ultimate goal. To stay in spiritual consciousness one must always have that balance of inflow and outflow. Otherwise, he will become a lonely and baffled soul, because he has imprisoned and shackled a portion of light within himself. One cannot keep the cup of light for himself, but he must pass it on to others within the worlds of the whole universe of God.

Chapter Eleven: THE ETHERIC HIERARCHY OF THE HEAVEN-WORLDS

The cosmic worlds are beyond the sight of man, but they are as authentic as the ground upon which we stand on the earth plane. They have been explored by the ECK masters, who have come and gone by their own volition. The ECK masters have been the pioneers for raising man's sights to the spiritual heights.

These travelers have left living records for us to study and to give us something to look forward to doing ourselves. The basic principle set down by many saints and adepts has been the same as that expressed by Rebazar Tarzs when he said, "We must have courage and strength to reach God. One must be bold, aggressive, and seize the opportunity when it presents itself. The timid never reach those supreme heights. They must stay behind and listen and read the records of those who have."

These masters have given us a philosophy to study and to live by, but much of it has been corrupted and used for individual gain instead of the universal cause of mankind. The masters' real contribution has been the description of those strange, hidden worlds beyond this physical universe. These particular worlds are not fantasies of the mind or imagination, but the reality that we come to know when reaching certain degrees of out-of-the-body experience, or what we call soul travel.

Many religious and metaphysical groups have explored these worlds, but given them different names. At the same time, they have in their exploration, designated

the levels of one plane as major regions. There are also variations among the different groups the number of planes in the other worlds, but this is not of any extreme importance. One religious or metaphysical group might simply be doing research further than the others, and again they might have so many different names for the minor planes within a major one, that it seems as if they have discovered more worlds than others.

What the Theosophical Society calls their planes, or what we know of them through the Vedanta group never particularly bothered me, for they are all the same and we are not troubled with making comparisons. All we wish to do is to keep straight in our minds those various planes and the governments on each. I have used the names given by the *Shariyat-Ki-Sugmad* which is the Holy Book of the ECK masters of the ancient Vairagis order.

A mystical order of the Moslem religion was one of the first to start exploring the other worlds beyond what we know as the soul plane in years following the advent of modern religion into this world. Tulsi Dass, Jumal din Rumi, Kafitz, Shamus i Tamiz, and many others were leaders in the field of the exploration of the unknown worlds. The writings of the Sufi group are filled with rich experiences that many have laid down for their followers to have as a measuring stick against their own.

Because these worlds are reality, as much as is this one in which we are all living, then it means that we must find the means of taking a look at them before we leave the body permanently by death, for then it may be too late for us to make the effort. We may have become too crystalized in the physical world and our consciousness will now return to another form in order to survive on this earth.

The entirety of the universes can be divided into four grand divisions according to the ancient order of adepts,

whom we know as the *Eshwar-Khanewale*, or *Vairagis*, the blue-eyed adepts. Although not a blue-eyed being, Rebazar Tarzs, the Tibetan sage, is a member of this secret group. A large number of saviors, avatars, adepts, and others are listed in the *Eshwar-Khanewale*.

The divisions are numbered from the physical universe through the God-realm. The first division is the physical world with all its planets, stars, astroids, and constellations. It is called the *Pinda* universe (the word means "coarse body" in Hindi).

This universe consists of various densities in nature, mixed with a small amount of mental and spiritual essences, barely enough to give it life and motion. It is only the small percentage of spiritual force existing here that keeps matter alive and in motion. Matter is only spirit in depleted form. It has little life until active spirit enters into it, or it is sparked enough by divine fluid from the higher realms.

The *Pinda* world is the lowest end of creation of which the physical universe is a part, and that which we call the negative pole of all creation. Spirit moves through this universe, but in a highly undeveloped form, which must use man as its instrument for manifestation of forms. This applies whether it be for human reproduction or the building of a chair.

The creation of all the universes has no boundary, but we can think of all spirit, that unconditioned force, as existing in an egglike shape. The top, or larger end, may be thought of as the positive pole, in which the original spirit exists and still exists in a highly concentrated form, which is polarized. The lower end of this is called the negative pole, which is polarized in a scattered and less concentrated form and is known as the negative, or lesser, power.

When God created the worlds, that is the lower worlds, and left them to the interest of the governments and the

planetary spirits of these regions to run, he divided them into three distinct planes. The topmost is *Brahmanda*, the middle is *Anda*, and the last is *Pinda*, the physical world.

These are known to metaphysicians as the three spirito-material worlds. Buddha once spoke of them as the three worlds, and often discussed the top of the three worlds where the religious groups have established their heavens. These correlate with the bodies of man in the following manner: physical, astral, causal and mental. The causal body is a secondary (*Karma* seed) body which is established also on the third plane; it is the last body dropped before we enter into the fifth plane, which we know as the soul plane.

The negative end of creation, these three worlds in the first grand division, are composed of coarse matter. The higher regions are finer in substance, as soul advances to the still higher areas.

That division which is just above the physical world is what we know as the *Anda* world. The word means "egg" because of this world's shape. It lies above and beyond the physical universe, although we cannot separate them in this manner, for the terms above and beyond have little meaning. In fact, all of these higher worlds are separated from one another by etheric qualities rather than location in space and time. It is more accurate to say that these worlds all lie in the same space limitations, separated only by their qualities.

However, when anyone travels through the planes, passing from one to another, it might appear that he has traveled great distances or space. Should he ascend from a lower to a higher plane, he has actually changed his state of consciousness in the quality of the substance in vibration and in the light and beauty of each plane.

The substance of the *Anda* world is much finer in the structure of its atoms, in its vibratory activity, and in

its degree of density. The concentration of substance increases in degree as one ascends to the higher worlds, and it becomes more positive in nature.

The *Anda* is much more vast than the physical universe. The central portion of that universe makes up what is commonly called the Astral plane. Its capital, which is the governing center of this world, is named Sahasra dal Kanwal by the spiritual travelers. Many subplanes are located here, many heavens so-called by various religions, and purgatories. All are filled with an endless variety of life. There are also numberless continents, rivers, mountains, oceans, cities, and people. All of them are of a higher order in character than anything known on earth, more luminous, and certainly more perfect, except for those living in what we know as the reformatory areas. Here many are sent to work out character problems in places especially designed and set aside for this purpose. We find schools and purgatories here which are established for rebuilding character. It is here that many people from the earth go following their death in the physical body.

All of these entities are invisible to physical eyes because of their higher vibrations. They generally lie beyond the field of physical science, and they cannot be known except by those who have developed their psychic sight.

Above the *Anda* world lies that which we call the *Brahmanda,* the third grand division, the "Egg of *Brahm.*" It is also like the *Anda* world, but greater in scope and immensity of space. It is also more refined and more full of light than any of the worlds below it. In fact, spirit predominates the *Brahmanda* plane, just as matter dominates the *Pinda,* while the *Anda* is in between.

The highest grand division is the *Sat Desha,* the region of the universal spirit. Its name means "the true country,"

for this is the region of ultimate reality, the world of truth. This division is much more vast in space than any of those below it. It is beautiful and so full of light that we cannot comprehend it at all from this plane. It is inhabited by countless numbers of pure souls, who know nothing of imperfection, sorrow, and death.

Sat Desha is itself divided into four distinct planes, the highest of which is the supreme seat of the Infinite, the Absolute, the Source and Creator of all that is.

The creation and division of the whole of existence into four separate divisions is due to the polarization of the pre-creation substance, the primordial element of all worlds. This primordial substance is called spirit, and often God, according to the religionists. The upper portion is the positive pole and the lower is the negative, while the middle section is the neutral area, which takes of the properties of both, growing more positive as it moves upward.

Starting from the bottom of the universes, we examine the *Pinda*, which is actually the gross material, or physical universe. Here we find the planets, stars, asteroids, moons, suns, and all the parts of those worlds we see in its starry depths. Coarse matter is foremost here, there being a small percentage of mind and a still smaller amount of spirit.

All the human consciousness we find here as evil or bad is due to the lack of spirit in this realm. Evil, then, is simply ignorance, a darkness and an absence of light which means the absence of spirit. This is why all souls here in the physical universe call out for spirit, or what we call light.

The physical world is the extreme negative pole. It is so depleted of spirit that it lies in a state of semi-death —a conditon of heavy inertia—over which broods a deep gray shade. As soul goes upward, it leaves this gloom, entering into worlds of light and wisdom.

The capital of the physical universe is a city called Retz, which is located on the planet of Venus. It is a beautiful place where the governing power of this universe is situated. The name of the Lord of this physical universe is *Elam,* whom many have mistaken as the *Sugmad,* or whom we know as God. He is the lowest manifestation of the Supreme Being in the physical worlds, and through him the spiritual power flows to reach every living thing here.

Also we find planetary spirits: the elementals, devas, angels, cherubs, and every type of being possible that is helping in the physical world to keep it running automatically. There is no creation here because the Lord, the greatest of all, created these three grand divisions—including the *Pinda* world—and left them to their own. Someday they will all disappear, trillions upon trillions of years from now. All souls will be put to sleep and be drawn into the fourth grand division and left until new worlds are created again. Then they will have a fresh start.

To help control this world there are seven spiritual cities scattered over the various planets. On the planet earth are seven spiritual cities named Damcar, Agam Des, Shamball, Sat Dham, Akeviz, Kimtaved, and Nampak. These are located respectively in the Gobi desert, the Himalaya mountains, India, the Pyrenees mountains, Central America, South America, and Africa. Many writers will differ on the names of these spiritual cities, but this is due to the fact that we do have other communities of spiritual beings living on earth. These, however, do not have the same function as the spiritual cities, nor the respective powers. Also, they may be known by other names to various religious groups and metaphysicians.

The *Anda* world is the lowest of the heavens. Its capital is called *Sahasra dal Kanwal,* which means "the thousand-petaled lotus," the same as the last *chakra* in the

body, the top of the head. Its name is taken from the great cluster of lights which are seen upon approaching this world. These lights are the actual powerhouse of the physical universe, for out of them flows the power that created and sustains all the worlds in the physical and *Anda* worlds.

These are what we call the astral worlds, and they are ruled by a manifestation of God whom we call *Sat Kanwal,* or "true lotus." All the planes within the *Anda* have subgods and lords under *Sat Kanwal.* It is the first station on the upward path of the spiritual travelers.

Each of the lights are controlled by *Sat Kanwal,* and each has a different coloring which transforms the city into a gorgeous spectacle as one enters it. Here we find schools of wisdom, millions of the earth's most renowned people of all ages, and many of the religious worlds which are called heavens, purgatories, and reformatories. It is actually the port of entry for all the higher regions, where all souls from the physical universe must check in and pass through. The majority of souls at the time of physical death pass to some subplane of this region. Very few go directly to the great city.

The second grand division which we call *Brahmanda* has a ruler whom we call *Brahm.* This god was supposed by most of the old rishis to be supreme being of all creation, frankly, because they knew no higher world and no higher ruler. Many today accept *Brahm* as the highest deity of all. He is worshipped under many religions and under many different names. The spiritual travelers know, however, that there is not only one *Brahm,* but that many there who are governors and rulers over the many planes within the *Brahmanda* world, each circling about the supreme region of the original *Brahm.* All ancient yogis called *Brahm* the ruler of the three worlds, including the physical universe. The upper part of this world is ruled by a deity called *Maha Kal.*

This is a world of spiritual-material substance, but spirit is more predominant here than in the worlds below. The lower part of this world is that of *Brahmanda* mind, or what we call the mind plane. It is practically all mind, for mind itself is of a high order, and is somewhat mixed with the spiritual or it couldn't exist. *Tirkuti*, or the lowest part, is the home of the universal mind. It is from this region that all individual minds are derived, and it is to that region that all minds must return when they are discarded during the upward flight of soul.

The upper worlds—or that part we call *Par Brahm*—under *Maha Kal*—are equivalent to what we know as the causal body. This second grand division is vast in comparison with the other worlds, and it is partitioned into six subdivisions and these into many other subdivisions.

All of these worlds, the *Brahmanda, Anda* and *Pinda*, are under the negative or *Kal* power. The ruler of these worlds is named *Kal Niranjan*. He created the physical universe and has the power of life and death, creation and dissolution. Although he can do as he likes, his work is definitely given him from above.

He lives and has his headquarters at the top of the three worlds, the *Pinda, Anda* and lower part of *Brahmanda*, often called the *Brahm Lok*, or the plane of universal mind. He is often considered the Supreme God by many religious groups.

The first plane, or the grand division, is called the *Sach Khand*. It is the world of pure spirit, and its inhabitants are pure souls. There are more countless numbers here than one can estimate, all enjoying the greatest conceivable happiness. *Sach Khand*, the supreme heaven of all heavens, remains quite unknown to any of the world religions, because few of their founders have ever reached this exalted region. It is known by the spiritual travelers

because they alone can enter and leave whenever they desire.

Since it is the positive pole of the spiritual power it cannot be described in substance and arrangement, for it is wholly unlike anything known in this world. It is so vast that no sort of understanding can be conveyed to the physical senses and everything that is said of it is limitless.

This is the world of the Supreme Being, the *Sugmad* of all, the grand capital of all creation and the center of all universes. From this center all light, life and power, the creative current, flows outward and downwards, to create, govern, and sustain all regions. It passes out from this universe like radio beams emanating from a great broadcasting system. It penetrates the entire system of universes, carrying life outward and returning life to itself within its great wave of light and power. The soul rides out from heaven on this wave and is returned a perfect soul.

This is the region of immortality; it is unchangeable, and perfectly deathless. It is never touched by dissolution, and neither are its inhabitants. It is divided into four distinct planes, each having its own characteristics, lords, and governing bodies, but the difference between them is very slight.

The first of these planes is called *Sach Khand* or *Sat Nam*, meaning "true home," or "true name." The first of the manifestations of God is in charge of this plane, and his name is *Sat Nam*. The spirit fluid flows out of the throne of God, down through the planes and comes into manifestation in the first being made in the image of—that is, the nature and qualities of God.

This is the world that we know as the fifth plane, or the soul plane. Here self-realization is reached. It is the first of the God-worlds, where soul is established and has its first taste of true freedom.

The next plane is *Alakh Lok*, which means "invisible place." The one above it is *Agam Lok*, which means "inaccessible place," and the last one of which we are aware is named the *Anami Lok*, which is called the nameless region, and which is worthy of that name. We know that there are many others above this one, but only a few have been able to travel into them.

The light of these planes just named is so intense that it is impossible to get any understanding of this universe. This is where the spiritual travelers will take those who are interested in returning to their heavenly home. This is where soul finds its God-realization and desires to stay always with the teeming beings who have already found perfection.

The grand hierarchy which manages the universe for the SUGMAD is that galaxy of lords, rulers, creators, and governors of all the heavenly spheres. In every subdivision of each of the four grand divisions we have gone over there is a ruler or governor. These are great souls who have been appointed by the Supreme One to discharge the duties assigned them in the various regions to which they are attached. They are each endowed with certain miracle, or godlike powers, and the means of spiritual ruling, including the power of creation.

This brings us to the point of whether the spiritual hierarchy of the universe teaches monotheism or polytheism. The latter word often alarms religious followers in the West, where we are taught that God is One and nothing else exists. This is true, for the Supreme SUGMAD as a singular factor in the life of all things is established knowledge.

It is a proved fact, because we know that It is the one all-embracing essence from which the creative fluid or power proceeds to create and preserve the entire universe. Nothing is sparated from God.

On the other hand, the many gods, rulers, lords, and

governors of the various planes lead us to think that the teaching of Eckankar is one of polytheism. This is not true, for the fact remains that we are living in the body of God; the whole universe is then the body of God and everything within it is made of God. Spirit permeates everything and governs everything. Therefore, it is this infinite essence that flows out of the realm of the heavenly kingdom that holds all things together and gives each thing life. If this fluid which we know as spirit—or sometimes as consciousness—would withdraw from the universe, all things which make up the universe would disintegrate.

As an example, when spirit withdraws from body it dissolves, only to reappear again in another form, charged with new life and vigor. But the soul, or spirit, in that form is not subject to any changes. It is eternally deathless.

The philosophy behind the theory, then, is that there is absolute unity in the universes, and a oneness of the spirit body, which cannot be separated from anything; it is creative and all-sustaining, and never apart from itself.

When the SUGMAD decided to establish the lower worlds—that is, the negative poles—the line of spiritual hierarchy in the universe was established. It was done for a purpose, that is, to make a pattern for clearing each soul as an instrument so it could be perfected when reaching heaven again to become a co-worker with God.

Therefore, the soul, when formed in heaven, created a problem, as it is not useful to God in its work to be done. It cannot be established as an instrument through which the essence flows—that is the consciousness—until it has gone through every possible experience offered in the worlds and returns to heaven as the perfected consciousness.

The SUGMAD utilizes every soul in the governments

of his lower worlds after they have received the grand experiences via the journey from His dwelling place in the highest heavens, known as the *Anami Lok,* and back to this invisible, secret world. Once this is done we, as soul, become the co-worker of God. We have a freedom of choice and action to select our own place in this heavenly hierarchy. Upon reaching this heavenly realm again, we have a choice of what to do there, for God and all. Some become the agents of God, or what we call spiritual travelers. Others become angels, cherubs, or planetary spirits, and some work with the various rulers of the different planes. But it is our choice now to do what we wish in His heavenly realms.

What choice we make depends upon how long we wish to stay on earth, and in this material universe, and what we wish to do with our spiritual life. At the point where we now stand in our spiritual unfoldment, it depends on whether we will reincarnate in this physical universe again.

This journey we take from the realm of the SUGMAD through the lower worlds is a necessity. We go through a number of incarnations in order to get back to heaven as the tried and tested soul. We leave it as an untested entity, ready to learn and become perfect so we can be a co-worker with God. The veil is drawn over the senses to forget each incarnation, because God knows that while each individual soul is living in the physical body, it means that we must do the job at hand and the best we can. If all your past incarnations were known to you, it might overwhelm your senses. Anytime you have started doing projection into the spiritual worlds, it is time to know what has gone on in the past and it will not bother you as much as it would have prior to this time. In fact, you will learn from it and be encouraged to get into the heavenly worlds.

The SUGMAD established a certain focus of action

from its center of all the universes down to the bottom of the negative pole. Each of these are actually a manifestation of Himself, beginning at what we know as the *Agam Lok* plane, where the ruler is only a light, invisible manifestation, and its lord the *Agam* SUGMAD, was brought into being at the same time as the first individual manifestation of the Supreme One. All the creation flowing out of God was carried on through this first manifestation. This supreme fluid, or creative energy working through the *Agam* SUGMAD, brought into existence the next region below, *Alakh Lok,* and its ruler *Alakh* SUGMAD. Following this, what we know as the fifth plane, *Sach Khand,* and its ruler, *Sat Nam,* were established.

These planes were established downward through this manner, and at the same time, the head of each was created and given charge of that world. This process went on until the last plane, the Astral world or what we call the *Anda* was established. Throughout each plane a series of subplanes and rulers, with subplanes under them, have been created.

The lord of this last region, *Kal Niranjan,* was brought into manifestation, and through him was established the entire physical universe over which *Elam,* the overlord, rules. This is the completion of the creative process of building universes.

This is the way the entire universe of universes was created and organized and is governed by the spiritual hierarchy. The lowest member of this governing group is the lord of a physical planet and the highest is *Agam* SUGMAD, which is the first of the individual manifestations of God after leaving the highest realm. Each individual member of this hierarchy is the lord over all below him, and through each of them all essence flows to the next one below. On each planet in this physical universe there are also many subordinates under the planetary ruler. At the foot of this hierarchy is man himself.

His individual consciousness serves as the lowest of the channels through which the divine spirit manifests itself.

Every person has his own individual sphere of action, and there are many who today are selected by the planetary ruler to perform certain spiritual duties. Often he is not aware of this, though he works under orders whether he knows it or not. Thus the world is moving toward spiritual perfection in an orderly manner and not, as we think, in a chaotic manner.

The spiritual travelers, or the agents of God, occupy a unique place in the universes. They are the blessed ones, because they take their orders directly from the Supreme SUGMAD Itself. They have no bondage on any plane, and they can come and go as they wish. They wish to help others, on every plane from the physical universe to the *Brahm* region; they are working to get the souls out of these spheres into the place where there is true liberty.

As long as we are living in the world of matter, we have to deal with the negative power. With it we must contend in our struggles for spiritual freedom. It is the duty of *Kal Niranjan* to keep us here as long as he can, in relationship with our *Karma.* The struggle to get out of the body and travel upward makes us strong, fitting and strengthening us for the journey. While we are living here, we are subject to the laws of the negative power, which we often refer to as the Laws of Nature.

Kal Niranjan is the creator of these laws, for he is creator of the physical universe and lord of all there is contained within it. He is the Lord God that all the old prophets speak of in the Bible, also the Jehovah of the Jewish faith, Allah of the Mohammedans, and the *Brahm* of the Vedantists. He is the God of practically every religion; none but the spiritual travelers and those who have been contacted by these travelers know of any other God.

The God of this negative pole is in fact only a subordinate in the hierarchy of the universe; neither is he free of imperfection. When he is compared to man, he is filled with light, goodness, wisdom and power. But when compared with the SUGMAD, he is filled with imperfection.

The subordinate powers under him are the famous Hindu trinity (*Brahma, Vishnu* and *Shiva*), who are called the sons of *Kal Niranjan.* These are actually three streams of power flowing out of *Kal Niranjan.* The feminine current of *Kal Niranjan* is called *Shakti,* which is a minor creative current. Out of *Niranjan* and *Shakti,* flow the three currents—the trinity of the Hindus—just named; they flow into the lower worlds, and hence to them are attributed the creation of all the worlds below. These three have become the creators, lords, and governors of the lower worlds, under their parents, *Brahm* and *Shakti,* but more or less directly under their mother's supervision.

Although given personal names by the many millions of Hindu worshippers, they are really lower powers and servants to man. They each perform certain functions in this world, as the agents of the supreme power, in carrying on the work of this world. Entrusted to them is the production of human bodies and keeping these bodies active.

There is another current, or god, lower than these three, which is the actual working force, helping to carry on the administration of this physical universe. He is known to us, as I said before, as *Elam,* and he is at the foot of the list whose business it is to serve man and help carry on the work of this world. In the subtle regions closer to earth are the angels, elementals, and others, who carry on the laws and rules laid down by *Kal Niranjan,* down through the line of authority; *Shakti, Brahma,* and *Shiva,* and *Elam.* The latter are above man, but they

have great power and serve all peoples who live in harmony with them.

Man is at the foot of the pole, the last of this hierarchy. If he willingly works in harmony with all of the powers above him, he receives their help and eventually rises to a place where he meets with a spiritual traveler and then learns the way to get out of his body and start exploring the other worlds. This leads him to going higher and higher and eventually puts him into the realm of God, even before he leaves his temple of flesh.

Then when he is ready to pass on to the worlds before, he can leave his body quickly, without pain and suffering, and go into whatever plane it is possible for him to rise to according to his past experience in spiritual traveling.

The fundamental qualities of spirit are wisdom, charity, and freedom. Any soul that possesses these in recognizable qualities will be able to enter into the higher life. Not only will it gain freedom plus charity, the word for non-attached love, but it will have all the divine wisdom at its disposal to use for helping itself survive and benefit others that it finds needing such assistance.

This brings about the point that man is pliable and can do anything spiritual that he desires. It takes his own direction to do this and also it takes his initiative to reach God. He must be bold and willing to seize every opportunity of a spiritual nature that is available. He can rise upward into the other worlds and someday become an ECK master.

Chapter Twelve: THE ILLUMINATED WAY AS THE ULTIMATE EXPERIENCE

Although soul travel is much less arduous than the other methods like the cosmic-consciousness path, and at least much more certain than the intellectual or mental way, it is nevertheless a difficult method.

In fact, all paths that lead to God are difficult. If they were not, then those who are so far separated from God could get there in a moment's notice. We can anyway if we would recognize that all life, knowledge, charity, and freedom is within ourselves. Everything belongs to God and we should therefore recognize the fact that it does.

We must live dangerously if we expect to reach God. Spiritual illumination is earned by the courageous person who lives dangerously, by those who are not frightened to move beyond the material life and venture into the realm of spirituality, psychic research, mysticism, and spiritualism.

The realization that physical death is not the end appears to be given to only a few, and so many of these are not intellectuals at all, but the very commonest of people, those far below on the economic and mental scales. They have found that man's true home is to be found in the center of that great unknown. Frankly, true morality is ultimately to be achieved only when everybody knows that the spirit of man, meaning soul, is actually immortal. When one reaches this stage of spiritual unfoldment, he soon knows that there is no cause without effect, that

even those who appear to get away with ill-doing, from a short-term view, must ultimately bear the consequences.

Living dangerously and being adventurous in the realm of God calls for an explanation of the purpose of soul travel. Just what is the motivation of anyone who desires soul travel? If anyone attempting out-of-the-body projection has not a strong enough motivation, he will certainly fail.

Motivation plays a strong part in the ability to exteriorize. In our times we are hardly good candidates for the field of soul travel, because most of us are happy with life as it is. If we have a good income, things come fairly easy, and there is little need for us to get outside the body, because its only purpose is to offer us complete freedom. We can not think of anybody having complete freedom. It simply does not seem possible, so we are happy to stay in our physical state at the present time, and take life as it comes.

If a person knows that his life may be in danger he will have a stronger motivation, and that is what has happened with those who believe that their lives are deeply involved with some menace here on earth. Those who fear personal danger want to get out and leave the body behind, and we cannot blame them. The religious fervor of the Middle Ages is an exceedingly good proof of this when thousands made pilgrimages to the Holy Lands and other shrines in Europe, including the famous Canterbury journeys to the tomb of the martyred St. Thomas à Becket.

Casualties were extremely heavy in these pilgrimages. For example, in 1066 the Archbishop of Metz led a company of seven thousand pilgrims to Jerusalem, but only two thousand returned. This is an indication of the degree of risk that the pilgrims took. They died of exhaustion on the dusty roads, and perished like flies in the ter-

rible holds of the ships at sea. Some passed away because of the fevers of the East; many were captured by the Moslems and sold into slavery.

Those who did return were highly respected by all, and became a part of the order of the palm leaf. This meant that they could wear a cross of palms on their hat. This was a sign of those who actually worked to get retribution for their sins. Those living in the Middle Ages were afraid of hell's fire and damnation.

Why would anyone want to get out of the body and seek other worlds unless he is extremely dissatisfied with his life here? Although most of us do not like the way life is going, we seldom get too excited over getting out of the body—we are too involved in revolutions which change administrations and governments. These revolutions never solve any problems for human life. They only add to them, because they change again and become as corrupt as the government overthrown.

Therefore we come back to the main aspect of soul travel, which is motivation. Unless we have it, we are going to have a hard time getting out of the body. Of course, living in a civilization as we do where all the emphasis is placed upon intellectualism instead of the spiritual side of life, we are all at a disadvantage. We should live by three principles: intuition, analysis, and synthesis. This is about the only way we can live when not doing soul travel under control.

We must be like Fubbi Quantz, who attemped a synthesis of his celebrated mystic successor, Yaubl Sacabi, the great ECK master. Although it was a step downward, still, in the end, he was raised to the spiritual heights of God. In the beginning, he did not realize the divine presence in all that he did or perceived. He had to struggle hard against forgetfulness, but he remained the eternal aspirant, striving towards the miracle of fulfillment. Always seeking to reachieve insight into

the center of creation, as though it were something he had lost, he came in the height of his glory into the fullness of himself, as within the very realm of God.

When anyone has an out-of-the-body experience he will consider that the laws of man and church are immoral, that politicians and entertainers of our day are vastly overpaid and much exaggerated in their worth to our society. The paying of professional football and baseball players and long-haired rock and roll singers large sums of money, instead of helping spiritual institutions and religious organizations, is about as foolish as the material world can get. None of these are heroes except what the public media makes of them, and we can see that all public media is at a low level on the survival scale.

When one has come to the point of knowledge through outside experience, then he is in a position to understand what St. Paul spoke about in his letters, "I die daily." This process of death is what practically every great saint went through when doing soul travel, including those of less saintly degrees. This, of course, is the ultimate experience which one can enjoy daily.

When one experiences this he will go through a certain encounter with the physical body. While lying on the bed, soul will generally leave the body, as in death, through the pineal gland at the top of the head. In the case of a man with a lower consciousness, soul can leave by any spinal center.

By lying still on the bed a certain numbness begins to creep up the feet, gradually higher along the body *chakras* or spinal centers, until it reaches the heart center, where it pauses and starts again, moving upward to the pineal. There is a sensation of something moving out of one's self, and then we are flying like a bird. This is the soul body which has moved out of the physical self on the bed, and is now free.

Having fixed ourselves in a certain position in the room, we can stand there looking down and examining the strange lump of clay on the bed. It neither breathes, nor moves, from lack of reflexes. The color of the face is usually gray, the eyes wide, staring lifelessly, and the radiation of the aura gradually fades.

In going out of the body, we always experience a strange, sucking upward that has the suddenness of shock. This is normal, for this process of leaving the body is the better way, instead of trying to get out via many other methods which we have found in books and writings by occult writers of yesterday and today.

Soul does not need mind or material bodies. It knows by direct perception, for all knowledge is opened without needing any of the material sheaths, or what we call bodies, that it uses on the lower planes. Death, as we see it, then, is not the end of man's life, but another chapter in his existence in one of the planes in God's universes. As long as we owe one penny to the earth we must return to pay it. The story of Abraham Lincoln, who walked seven miles to give back a few pennies for overcharging a customer, is an example how this law should be respected.

In the mental plane, death much resembles sleep, and its actual arrival is imperceptible. In the deeper realm of the mind, though, there are often signs of a great awakening. An expression of ecstasy often spreads over the dying man's face. Sometimes there is recognition of friends who have already passed out into the astral, or other, planes; and in some cases there is a great extension of memory. Frequently the dying one will express the thought that the soul is really leaving the body, as we often do in trance and meditation.

The journey which the soul is about to start upon is the greatest. The experience is enormously interesting. The inner body, now encased in its sensitive light body,

is often seen leaving the body and going through walls, or the ceiling. There are wonderful visions and voices the dying one hears, calling him to come; but if a traveler is taking him out, then he does not hear them at all.

Death consists chiefly in getting rid of a worn-out husk which is left behind, much in the same way as the chrysalis sheath of a moth or as the husks of a growing bud or bulbs are peeled off.

Many an initiate dies this way. Their bodies have little or no disturbance, nor any conflict. They simply wither away, and the spirit body which is in the act of leaving the physical grows more luminous and shining. There is no painful rendering, but the spirit returns to the heart center, then withdraws upward to the skull and peacefully retires from the body.

The same process starts in the body of the dying uninitiated, but at the same time, the unit of the self is being torn apart by physical concerns as it becomes rebellious and introduces serious conflicts into the body. In the case of aging, diseases spring up in the mind, and violent passions, greeds, anxieties, and rigid habits occur. Forming independent centers, they fight for a period of time, and rend the body and mind asunder until death intervenes, not as a voluntary withdrawal of soul to the other worlds, but simply through the destruction of the organism in which the person functions. This is likely to be painful, undignified, and repulsive.

These souls often leave the body through the lower *chakras* of the spine, instead of the natural means, through the spiritual eye as in meditation, or through the pineal gland. Normally, death should be no more painful than birth. Therefore, the art of dying can be practiced daily, as anyone does by passing the gates of death on the inner planes via voluntary effort.

To die is a wonderful experience, for we awaken on the other side to find the soul, the real self, pervading

the mountain heights and stars. The soul is the real "I," and we are in touch with the souls of all creatures. We are now learning what real freedom can be. We are assured that we are immortal, and can sit with God in paradise, unless we have come out in the astral body and must stay here for rebirth or must study until we are ready for the higher worlds.

It is through death, the daily dying (St. Paul's "I die daily") that soul has a gradual rising to the consciousness of God. It is a gradual liberation and self-discovery of the divine germ within the self.

Physical death is an insignificant thing, about as significant as the breaking of a string. Ordinarily, at the instant of death, the body and the vital soul body are separated completely from the physical body. The mind however, maintains the connection with the physical for the first five days after death and to a slighter degree, seven days after that. In the final annihilation, however, the separation is not between the body and mind, it is the astral annihilation of mind and all the mind impression.

There is a liberation of soul, achieved to somewhat of a lesser nature after death in the uninitiated. This comes from three to five days after soul has left the body. This bliss is of the first world and is a truth-loving soul. It will not reincarnate for work in the higher worlds except at the discretion of the spiritual traveler.

Other souls operating on a higher plane can emerge into the bliss of those planes within days after their physical death. They also must wait until it is decided whether their *karma* is broken and whether they must return to earth again.

Of course a few souls reach the fourth plane after physical death, and maybe some will go on to the fifth region or above, where they may enjoy the divine sport of creation. One point further is the silver cord, which

applies to each body. It is like a rope attached from one point to another, from the physical to the astral, astral to the causal, and to the mind. Each is snapped off as the singular, particular body is dropped for soul to rise higher.

What holds down soul is the weight of the sheaths and their luggage. After man dissolves his astral body it may remain in the vicinity or neighborhood where he has resided for years, like a worn-out shell. Those who see it think of it as the ghost of its former owner. Entities from the astral world often enter and use these shells playing tricks on the former owner's relatives and friends.

Thus soul travel can be likened to a ladder that reaches to the top of the roof. Once the height is attained, the ladder becomes meaningless, for it was only a means that we used in getting to our goal. It should not be praised for its own sake, but prized for what it allows us to have accomplished. Therefore, we should not boast of getting there, for once we have reached the top it should not matter to us anymore that we put so much effort into getting there, so why boast about it? Anyone who has attained the ultimate peak of the God realm never boasts.

ECKANKAR, which is the art of soul travel, transcends the opposition between the personal and impersonal, between the transcendent and the immanent. Therefore, God is not an abstraction as so many are taught, but an actuality, a reality. He is truth, formless spirit, either or whatever we wish to call It. Also, the absolute, eternal, and infinite beyond human comprehension. He is yet revealed through creation and through grace to anyone who seeks Him via soul travel and devotion. He is given to us as a presence in some form or other, although, usually, this is not actually the real being that we know as God, but a part of Him known as spirit or reality. The

true being of God seldom descends below the soul-plane. Within the upper etheric regions we are seldom in His presence, until reaching His particular realm.

Religions have made a great mistake in trying to define, rather than to symbolize, the indefinable. Silence is, in a sense, the only adequate expression of that which envelopes and embraces us. No word, however noble, nor any symbol, as significant as it may be, can communicate the wonders, the ineffable experience of being in the dazzling light of the higher worlds. This experience of a consciousness is wonderfully beyond the power of the human mind to define or limit. The unveiled mysteries of this world would be darkness to the mind that strives to look at them in comparison to the beauty of the far worlds. We can know this only by the experience of soul travel, for we are ourselves a part of the infinite awareness of the higher regions where dwells God ITSELF, the most Holy of Beings.

Therefore, we find that God has never limited Himself to a single incarnation but has sent his messengers into the lower worlds from time to time to help lead us out of the morass of humanity and back to Him. It is the law of the spiritual world that whenever darkness again spreads across the landscape of human affairs, He sends one of his messengers to bring us morality and wisdom.

The master is the indwelling Divine, who teaches us through the gentle voice of conscience, but he also appears to those outside, who demand a human form and look for a visible guide. All teachers are human and not divine and not to be worshipped. As said by one of the ECK greats, Fubbi Quantz, "I am but a servant of God, and whoever shall regard me as the Lord shall meet with destruction."

He made this statement in the light of emphasizing his own humanity, for after all, he was only a servant of God. Therefore, he made the point that we are living in

the flesh, but our consciousness can be in heaven via soul travel. We have to go via the methods that the saints used. We have to move through the interior way, to pass through the crisis, through the dark nights and ordeals of patience, like St. John of the Cross in his "dark night of the soul."

This leads us to the fact that no harm can come to my ECK master via a human agency, or any element of the lower worlds. All travelers are protected from harm, and those who attempt harm, even in the slightest criticism of thought or word, will have it return to them swifter than the flash of summer lightning.

It is given in the law of spiritual protection, which goes something like this: "Speak not; harm not those who are the bearers of light, for harm will come to him who does!"

George Fox, founder of Quakerism, is the best example of what happens to those who bring harm to a godly soul. Read his *Journals* for such data. Anyone who has eaten of the flesh of God is immune to harm in any manner. I know this from personal experience, after learning truth in the higher spiritual worlds, in trying to harm godly souls, and having others try to do the same to myself.

The teachers and travelers wear a spiritual armor which protects them from any harm that anyone can direct at them. Nobody can touch them unless they of themselves allow it, like Jesus did at the trial before Pilate, when in effect he told the Roman governor, "You can do nothing to me, unless I grant you permission through the Father above!" This is true of any agent of God, for when harm is directed at them, the spiritual armor they wear will turn it back, and like a bullet glancing off a steel plate, it will return to the one who fired it in the beginning.

It is like a boomerang that has no place to go except

back to its sender. In this way the causer receives his effect almost immediately.

Thus freedom of worry about injury is given anyone who has reached the heights of freedom of consciousness. We are able to move about wherever we can in the spiritual worlds and below, of course, without fear of any nature. We are in the element of spiritualized consciousness, a state that we always strive for, yet we live in constantly, mostly without our knowing.

There was a story I heard once during my youth in India, which left a deep impression on me. I always recall it, every time I hear something about the illumined mind.

It seems that during the early days of India a very wise old man always sat by the roadside where pilgrims constantly passed on their way to the tomb of a great saint. One day a disciple argued that perhaps he could become enlightened much more quickly by making the pilgrimage, too, rather than sitting in silence, so he joined the parade of pilgrims.

Within a few months he returned very humbled. He seated himself beside the old sage and announced loudly that he was wrong in his decision, that only the grounds on which his wise old teacher was sitting were sacred and holy. The ancient *rishi* smiled and said, "God is omnipresent, therefore all grounds are holy and sacred, but it depends upon your realization of His presence, and that is in you, my son!"

It took a long time before the real meaning of this little story took hold, but when it did, I saw a difference of things in this world. No longer did I view life with the eyes of the senses, for all the scales fell away as they did for the lame beggar who asked Peter and John for gold on the temple steps, and was told they had none but they would give him something greater. Behold, he rose and walked for the first time in his life.

Before we reach this state of spiritualized consciousness we are usually concerned with the things of this external world, our health, supply, and shelter. We rely on food, climate, and diet for our welfare, and money for our physical comforts and mental peace. Often, these cause great confusion.

But once the individual experiences illumination, mainly through soul travel, our whole outlook on life changes. Now we have realized that, wherever we are, we are on sacred and holy ground. The only reliance that we have is our own personal and impersonal realization of the divine presence of God within ourselves.

When lifted out of the physical world to the secret place of the most high, the place of consciousness which is known as the fourth dimension of life, we begin to live on the sacred and holy ground of God, where the dependence is not placed on anything, or anybody, in the external world.

The presence of problems on the physical level is overwhelming, for hardly anyone can succeed in solving these problems through pure manipulation of thought. Jesus pointed out in His Sermon on the Mount that we cannot grow one cubic inch by thinking, but only by spiritualizing the consciousness.

Frequently we solve a major problem only to find that it has sprung up in some other area of our life. It is only by getting above this worry belt of the physical world that we find freedom from these external problems. Jesus spoke of going to His Father's house to prepare a place for all who wish to follow, for His Father's kingdom had many mansions. He meant that those who were desirous of the more abundant life, and were bold enough, could live in that state of consciousness where the grounds were spiritualized, at any time in any place.

Once we enter into this state, we will find wisdom, power, and freedom for ourselves. This is the sacred and

holy ground of the divine presence that the wise, old sage spoke about to his disciple. This is wherever we may be, but it is only the realization that these grounds are holy that makes them so!

Anyone who uses any means of change or influence on another's mind, including prayer, is violating a law of spiritual consciousness. It is as criminal to use any occult technique upon another's conscience as it is to rob or kill in this material world. But prayer is often used by those skillful in this specialized form of moving the spirit to manifest goals and means in the outer.

Prayer in the hands of a ruthless man, or anyone with great authority, will bring results readily, but always the user must pay the penalty, for the law of *Karma* works here as well as in any other field of endeavor. Religious history gives many examples of particular saints who moved the conscience of criminals as they mounted the steps to the scaffold, and of last-minute conversions. Religious history, particularly of the Western church, is filled with such anecdotes in praise of the saintly power, but it is a violation of the spiritual consciousness to move another for any purpose whatsoever without permission.

. The classic example is of Jesus on the cross, who did not call for the alteration of consciousness in anyone in connection with His death. Throughout his trial He never attempted to make any changes in anyone. This is particularly true in the case of the thief on the cross, who asked Jesus for help and was immediately given it. Jesus did not solicit him for the changing of his consciousness, although He could have with a spoken word. But, asked for help at this particular time, He gave it, although dying and in great pain.

More harm is done in praying to change another person's conscience, because he does not come up to our expectations, than any other form of occultism. But it is a common practice among us to attempt to change the

conscience of the nonconformist so he cannot damage our cause, or that of any institutition, especially a church or religious group. We even pray for victory over our enemies, and yet on the other hand, the enemy is doing the same against us. This would only mean that the one with the strongest force would win, regardless of guns and other war weapons.

Every man has his right to freedom without interference from anyone else. This was discussed in the chapter on psychic space and beingness. All others must be granted this psychic space, which we call beingness. When one interferes with this freedom of another person or crowds his space, nature will exact a severe penalty.

Nobody has the power to judge what is good for another person's conscience. This is the individual's own superior right in the kingdom of God. Everyone must have his own freedom of will and thought, and the opportunity to exercise this freedom.

Some religions would never think of trying to persuade men who are non-believers of their faith to be followers, but others throw their energies into winning converts and changing the conscience of their congregations, in both social and political arenas.

We know from chemistry, as well as holy writings that God made this lower universe and left it to struggle along by itself. But It knows what goes on in it from the chirp of the cricket to the movement of the planet in its circle around the sun. Yet It does not interfere with the freedom of man's individual consciousness. As this is true, then man does not have the right to interfere with another person's thoughts.

Therefore, we find that initiation is not the ultimate path for any neophyte, as so many of the mystics claim. It is mainly to give us that great change in consciousness so that we can be put in the right direction. But this is not

always true, for so many orders are able to give an initiation of some nature and claim that it is the true launching of the soul for its journey to heaven.

There is what we call the opening of the consciousness so that spirit will have a greater and more effortless flow into the external. Seldom will there be an initiation as we think of it in the sense as that received from various mystical or religious groups. Many of these I have had personally. I have had an emotional upliftment but not a spiritual opening of consciousness. This latter will seldom happen, except in the same manner of any initiation. Any teacher can give initiations, but it is mostly like extracting an oath from the aspirant for continued loyalty throughout the latter's life. It is like the old saying that "once a person takes the initiation he will always be a member of that particular organization or cult."

This is not true in any case, and we do not turn our spiritual, or worldly responsibilities over to anyone, regardless of who they might be nor how far they might be on the spiritual ladder. Of course, we do give up our cares, worries, and problems to the spiritual consciousness, or what we sometimes call God. But this is the only thing that can help us, and the spiritual travelers always urge us to do just this in order to clear the way to reach the ultimate experience.

Naturally, these travelers will not give initiations of any kind to aspirants who seek them to get started off in the right direction. It may be that the travelers will put them under certain disciples, but this is no initiation until after at least two years of study of ECKANKAR. An initiation is a secret teaching session in which we learn something that the masses in religion do not have. But this is not true, for all secret teachings are constantly being given through some public source. We just have not opened our consciousness in order to receive any of the secret teachings. The moment that we desire certain data,

which is of the so-called secret teachings, we must open the consciousness in order to receive them. These teachings will then come to us in some form. Perhaps it will come in certain books, which are not on open shelves, perhaps the knowledge will come from the other worlds when we do soul travel, or it might come from the lips of a teacher whom we meet in the outer form. Then, of course, we may receive it from an inner teacher who appears against the screen of the mental consciousness and talks with us. Or, he may appear in our dreams and take us to the Temple of the Golden Wisdom in the astral plane city of Sahasra dal Kanwal. There are hundreds of ways of getting the secret teachings. The old saying that when the student is ready the teacher appears is simply a way of saying that when our consciousness has been opened in some manner or other, we will, in some way, have access to the teachings.

This brings to mind the question that if there is not really any secret initiation, then why were there initiations for the mysteries of Egypt, the mysteries of Dionysus, Eleusis, and Pythagoras, and of course, the famous Lamiam or Tibetan mysteries? Actually, none of these were initiations. The so-called initiation of Tibetan lamaism is really not an initiation. Melarapa, the famous eleventh-century Tibetan saint, did not take any initiation, nor have any of the others who have gone in various orders there. These aspirants have only gone through disciplines to reach what they want, and in the end they took an examination in the spiritual mysteries just as we take an examination at the end of a college or school semester. This is to see what we have learned, and if we have done well, we may pass to another grade.

This is the only thing with which we credit initiation. For example, those aspirants who take up the path in Lamaism have to do *Turo,* a form of generating their own body heat enough to keep from freezing to death.

They sit on the edge of a frozen lake, dip sheets into a hole in the ice, then wrap these about themselves. They dry the sheet with their completely nude bodies. This is only an examination or a test that they go through. We all go through some examinations or tests while we go upward through the spiritual planes.

Although we do not go through such austerities, it must be understood that we have to give up some forms of baggage which have been gathered along the way during our incarnations here in the lower worlds. But if we persist, all baggage will be dropped and we will be completely free to soar as we wish.

Most initiations are a form of vanity. They make one feel superior to others, who are ignorant of the mysteries or cannot get up the courage to launch themselves into the so-called order of mystical faith. The ECK master is always testing the *chela.* This is the spiritual examination.

It is a great deal like the story of the young aspirant who went to a great teacher to ask for instruction in the mysteries of life. The wise old man said gruffly that he would give him instruction for a certain amount of gold, but the student had none. The teacher told him to go get it, and after many years struggling to get this amount he came back and laid it at the teacher's feet.

But the wise old man scornfully handed it back saying, "What good is this to me, for I do not need it. I have the gold of God in my lap at all times. But if you haven't learned anything about life from the time spent in earning this gold, then I can't teach you anything."

All the old wise man was saying was that nothing can give us wisdom except the very experience of getting into life's activities, provided we accept such. This is similar to those who are so desirous of learning the secrets of life from anyone who has any particular bit of divine knowledge. This kind of student rushes from one teacher to another, seeking initiations into various or-

ders, hoping to find just the right one. But if we select a path to God, no matter what it may be, and practice the activities that we must with detachment, it becomes a spiritual exercise and we are the onlooker of a play, not an actor in it. This detachment will take us away from this world of physical phenomenon, and we have the greater opportunity of reaching that heavenly realm regardless of our path.

Once we have had the ultimate experience, or any part of it, then it belongs to us and we become a part of the divine nature of God. Then we can be the onlooker of all life, from whatever plane that we are on, and whatever method and path that we have taken.

The ultimate experience is gained by going into the God-realm, gathering up an understanding and insight into what this Being is, and seeing how all life works. But the fastest way of getting there is through soul travel, because sooner or later, anyone who has made a strong and hard study of the spiritual life will come to the path of ECKANKAR, the science of soul travel.

A GLOSSARY OF ECKANKAR WORDS AND TERMS

Abhasa The psychological process that takes place as soul becomes the many within the Godhead; known primarily as the Trika religious system of the Hindus.

Abhava Non-existence. A form of yoga in which the yogi sees himself as nothing.

Abheda Any philosophy which denies the distinctiveness of spiritual and material principles.

Acarya Spiritual teacher; a title that is given to high ranking adepts in the ECK order of the *Vairagi*.

Achkan The knee-length coat with closed collar.

Acolyte The first degree of initiation in Eckankar. The *chela* receives this first initiation in the dream state and is put under spiritual discipline at the first stage of responsibilities, prior to formal acceptance into the reality of the spiritual worlds through the living ECK master.

Adept An ECK master; one who has attained proficiency in the art of soul travel and has become a member of the ancient order of the *Vairagi*.

Adharma An unrighteous act or person; wickedness.

Adi The beginning; the unknown Deity.

Adi ECK The primal God-force; the true force of that spiritual essence of God by which all life exists.

Adi Karma *Karma* not earned by the individual soul; that *Karma* that was established by the lords of *Karma* in the beginning of soul's journey in the lower worlds.

Adi Mahanta The primordial *Mahanta* of Tibetan origin. The line of mastership, originated in antediluvian times, has been handed down through the centuries by the ECK masters by oral secret teachings to those who were initiated into the order of the *Vairagi*. The rod of ECK power is handed down to his successor from the living ECK master when his time ceases on the physical plane. The day of the passing of this power is always on October 22. This power is symbolized in the nine *Dyyani-Mahantas* who are the rulers of the physical universe. They are discussed in the sacred scriptures of the *Shariyat-Ki-Sugmad*.

Advaita The non-dual, the non-duality which lies beyond the worlds of duality; that which the ECK calls the true spiritual worlds, the universes of the God-realm; that which is beyond the psychic worlds.

Aditi The boundless, i.e., space, ether, that which has no beginning nor ending; eternity.

Adhyatma Another name for the Supreme Spirit, the ECK.

Adonai The mystical name for God; actually it means the "lord" or "law."

Agam The inaccessible region; the *Agam Lok* which is next to the highest spiritual world known.

Agam Des Spiritual city in Himalaya Mountains where live the *Eschwar-Khanewale* (God-Eaters).

Agam Desh Inaccessible space.

Agam Purusha The inaccessible ruler over the *Agam Lok*.

Agati The wrong path as distinct from the right path to the ECK state of consciousness, the highest. It is also the word used for rebirth.

Agni Fire and related subjects, like the *Tattwa*, one of the five primary states of matter; the others being *Prithvi, Jal, Vayu*, and *Akash*.

Ahankara One of the four divisions of mind, the faculty of separating self and self-interest from all else; "I-ness." When exaggerated, it becomes vanity.

Ahanta Selfness, or I-hood; the state of being an Ego.

Ahimsa The doctrine of compassion, oneness and sacredness of all life, human and animal.

Ahrat A superior soul; one who has reached the third initiation in Eckankar. He is known as the worthy one.

Ajna The third eye; the spiritual eye which spiritual travelers pass through as the door between the lower and higher worlds in order to journey into the God realms.

Akal Often used to designate the Supreme Spirit, the ECK, as opposed to the *Kal* the negative power.

Akash The highest of the five *Tattwas*, the primary source out of which all material things are created; often called the ether.

Akasha The astral light that fills all space in its own world. Every human thought and action which takes place in the physical world is recorded in this astral light since the beginning of the world. Anyone who can do soul travel can read and translate these *Akashic* records.

Akshar The Supreme Deity, the SUGMAD. The *Akashar Purusha* (spirit) is that creative power we know as the ECK; means imperishable.

Alakh The invisible lord of that plane we know as the *Alakh Lok.*

Ambica The goddess of destruction.

Ananda Bliss, or that state the yogi reaches in the high mental planes.

Anhad Ceaseless, always; refers to the music of the ECK.

Antishkaran The four parts of the *Manas, Buddhi, Chitta* and *Ahankara.*

Anitya Impermanent, transitory; opposite of *Nitya.*

Arahata Teacher of ECK *Satsang* groups or classes; the second initiation in ECKANKAR, in which one receives a secret word for his own use.

Arhtrit The capital city of the etheric world. The eighth Temple of Golden Wisdom is located here. Lai Tsi, the Chinese ECK master, is in charge of that second part of the sacred scripture of the *Shariyat-Ki-Sugmad* which is placed here for *chelas* who can travel this far for study.

Arjuna One of the five princes, and chief character in *Bhagavad Gita* who has dialogue with Krishna.

Asana A sitting position, body erect, in the lotus position, while the mind is in the spiritual planes.

Asava Mental intoxication, the defilement of mind. The four *Asavas* are: *Kama,* sensuality; *Bhava;* lust of life; *Ditthi,* false view, and *Avijja,* ignorance of things of life. The opposite of *Arhat,* the Buddhist ideal state.

Ashram The Indian name for place where the disciples of a spiritual live to gather to listen to him as often as possible. They eat, sleep and live to be near their master.

Asklepois A Temple of the Golden Wisdom teachings on the astral plane. The third section of the *Shariyat-Ki-Sugmad* is located in this temple. It is under the guardianship of Gopal Das.

Ashtavadhaza The ability to grasp or attend to different matters at the same time, e.g., do soul travel and run the physical body at the same time.

As-If ECK teaches that all manifestation is in the physical senses. If the imagination is used rightly within the field of *Maya,* to create thought that establishes the condition of mind desired, and the effort is made "as if" the condition is already established, it will be. If the ECK *chelas* are taught in the spiritual exercises to act as if they already

had reached the *Eckshar* state—the God-consciousness—they already have, and need only to be aware of it.

Asmita The ego, or egotism.

Aspirant A disciple of ECK; one who attends the ECK *Satsang* classes or studies in a group to become a full pledged *chela*, eligible for initiation.

Astah-dal-Kanwal That pure astral place where the disciples of the ECK master meet him in his radiant body for travel in the higher worlds.

Astik A disciple who is able to read and understand the *Shariyat-Ki-Sugmad* in the *Atma Sarup*.

Astral Body The radiant body, the starry body; that part of us which lives on the astral plane, the second of the lower worlds (the first is the physical plane).

Astral Light That light which is emitted from the astral plane and fills all the astral world. It is extremely bright and starry-like in quality. Many who see it by accident think it is the true light of God.

Astral Plane The second plane of the lower universe. It is sometimes mistaken for the heavenly world, but is only a part of the psychic worlds. Its capital is Sahasra-dal-Kanwal.

Astral Projection A term used by the occultist to say we project the astral body to the astral plane—which is not true. Since we are already on the astral plane in the astral body much as we are in the physical world in our physical body, we cannot "project" there: we need only be aware of it.

Astral Sound Part of the great ECK sound current. When we are tuned in with it we hear a sound like rushing waters.

Asu The vital spirit, the ECK forces of life.

Atma Soul, that spark of divine life which God has placed within the human form to give it existence; sometimes called the *Atman*.

Atma Pad or Lok The fifth plane, the dividing plane between the psychic and the true spiritual worlds.

Atma Sarup The soul body, sometimes called the light body.

Atma Vidya Knowledge of soul, or spiritual life.

Attavada False belief in immortality, that the soul exists.

AUM Sound heard in fourth plane, used by yogis and Hindu religious groups; a part of the ECK sound current.

Aura That magnetic field that surrounds a person.

Avabahda Waking perception, discrimination.

Avatar The world master, the savior of the human race. One supposedly appears every hundred years.

Avidya Ignorance, a lack of enlightenment.

Avyakta Unmanifested, the uncaused cause of material phenomenal existence.

Awagawan Coming and going of soul in this world. Incarnating of soul, rebirth. Age-long cycles of life and death, transmigration and reincarnation.

Awaz Another name for ECK, the sound current.

Ayatana The twelve sources of mental processes.

Ayur-Vedha ECK system for renewing the body health to look and feel younger.

Ayurwedic Ancient Tibetan medical science.

B

Baibek Sometimes called *Viveka.* The practice of discrimination, the first step on the path that one reaches in Eckankar.

Baikhri The oral teachings; that which is given by the tongue and voice only.

Bairag Detachment from worldly things. See *Baibek,* or *Viveka.*

Bani The heavenly music; the ECK which is the audible life stream.

Baraka Bashad "May the blessings be."

Be-ness The pure being; God, the true One, the transcendental aspect of the Ultimate Reality; the *Sugmad.*

Bhagavad Gita A complete treatise on spiritual development by *Karma* yoga. It is included in the epic poem, the *Mahabharata.* Called the "Lord's Song."

Bhagavan Sometimes used for God, or sometimes for those who have achieved union with God.

Bhagavat The Lord, the true one; another word for God.

Bhajan The ability to listen to the heavenly music within by the spiritual ears.

Bhakta A disciple, one who is devoted to his master.

Bhakti Devotion to the master.

Bhavana Self-development by any means, but especially by the methods of the mind; control, concentration and meditation, the lower aspects of self-development.

Bilocation A phenomenon by which a person can be present or seen in two places simultaneously.

Bhanwar Gupha The fourth region on the path to God.

Bodhi Enlightenment, the spiritual condition of the *chela;* a high state a few degrees lower than that of the *Mahanta.*

Bhao Feeling of love for a person, or the master.

Bij-Sharir The seed body, the causal body in the second region.

Bireh Separation; an internal longing for God.

Bodhisattva One who is on the way to attaining perfect knowledge and still has a number of births to undergo before becoming the perfect master.

Bourchakoum The space visitors, those who are known as the eagle-eyed adepts. Sometimes applied to the living ECK master, or the adepts of the ancient order of *Vairagi.*

Brahm The lord of the second region.

Brahma Creative member of the second region, accepted by most Hindus as the Supreme Deity.

Brahmanda Third grand division of the creation; has four principal subdivisions. Extends from Tirkuti below to Bhanwar Gupha above.

Buddha The great prince who became an enlightened saint and attained the Buddha consciousness. His name was Gautma Siddhartha.

C

Caitanya Hindu expression for consciousness or intelligence; the universal intelligence or spirit.

Causal The causal body of man, known as the seed body. Also the second region, called the causal plane on the path of God, just above the astral plane. The place where memories and *Karmic* patterns are stored. The reader of past lives looks at this plane to get his information.

Causation The chain of causation, often called the Wheel of Life, which is a factor in spiritual and human cycles of lives; *Karma.*

Celestial Light That light which surrounds any mystical or esoteric vision that one might witness.

Cetana A term for will (see *Sanskaras*), known for *Karmic*-producing impulses or volitions.

Chaitanya The awakened consciousness.

Chakra A wheel. Refers to the psychic centers in the astral body. Each looks like a wheel and each is divided into parts which are similar to the petals of a lotus flower. They correspond with the nerve centers in the spine, neck and head of man.

Chaurasi Wheel of the Eighty-four; the *Awagawan*, wheel of life and death.

Chela A student, disciple or follower of a spiritual teacher; the second step on the path of Eckankar.

Chitta One of the four faculties of *Antishkara*, the attributes of the mind. *Chitta* is the faculty of distinguishing beauty, form, color and memory recall. These four faculties are *Manas, Buddhi, Chitta* and *Ahankara.*

Compassion Suffering with the sufferer. It is a supreme virtue of Eckankar. Described in the dialogues of the *Shariyat-Ki-Sugmad.*

Conscience A Christian principle by which the *Sugmad* keeps man on the path of right conduct for the good of his fellow man. One's state of moral or ethical development comes from spiritual unfoldment: the greater the unfoldment, the greater the *chela*'s ethical conduct may be.

Consciousness That state of being in which the individual lives daily. It is divided into two parts, the phenomenal and the transcendental. The phenomenal consciousness is that which depends upon the sense organs for its expression. The transcendental consciousness is independent of the physical senses and works directly with the ECK. The *dhyanic* consciousness, which represents a higher state than either of these, occurs when both phenomenal and transcendental are in union. Neither of the two is lost in this state, but the individual experiences a union with the ECK consciousness—not with the SUGMAD, but with ECK, the universal God spiritual essence.

D

Dama To subdue the passions, restrain the mind and its desires.

Damcar One of the spiritual cities of Eckankar in the Gobi desert. Several of the ECK masters have lived here in a community; a few are still there at present time. Their purpose is to serve the living ECK master.

Danda Self-discipline, sometimes called the law of life.

Darshan To see the living ECK master, or any master in the flesh; the enlightenment which comes of this act; the seeing and being seen by the master.

Dark Night of the Soul The arid period that soul goes through when it believed God has forsaken it. It is supposedly the final stage in soul's unfoldment, the completion of the perfection of soul the stage which passes through just prior to entering into God-realization.

Dasa-Bhumi Stage of wisdom through which *chelas* pass.

Daswan Dwar The tenth door: it refers to the third region. Also, the subtle opening in the head through which soul passes to the God-planes. The exit that soul leaves by, from the body, at time of death.

Daya Mercy; an act of giving to anyone who is unable to help himself.

Dayal The act of being merciful. The master is always merciful to all souls and life forms.

Deja The ability to see whatever has happened; looking into the future; the reading of past lives.

Desire The thirst for material world things; has little to do with the spiritual.

Deva A male angel.

Devachan Dwelling place of the angels or shining ones. Usually the heaven state or what is the pure astral world.

Devadatta Those gifted in spiritual matters; the God-given.

Devanagari Letters of God; the character of the Sanskrit language.

Dham A country or a region in the other worlds.

Dhamma Doctrine, or the guiding principle accepted by a *chela*.

Dhani Ruler, lord of the inner spiritual regions.

Dharam Ray The one who administers *Karma* to all souls after they pass over the threshold of death.

Dharma The law of life, the righteousness of life; doing what is right; the code of conduct that sustains right ethics in life.

Dharma Megha An absorption in the interior of the mind, or some object to the exclusion of all else with complete *vairag*. Such a person radiates a light like a mantle of glory.

Dhun The melody, as the ECK *Dhun*. Heavenly music.

Dhunatmik A sound which cannot be spoken. It has no written symbol; it is the music of the ECK life current. Given in the higher degrees of initiation in Eckankar.

Dukkha Suffering or illness.

Dwapar Yuga Third *yuga* in the cycle of ages called the copper age. Its duration is said to be 864,000 years. "*Yuga*" means age.

E

ECK The audible life current. The essence of God, Holy Spirit. Also, the science of God-realization. It grows out of the experiences of soul travel into the state of religious awareness, which the subject gains at his own volition via the spiritual exercises of ECKANKAR. The latter is correlated only with the movement of the inner consciousness (soul) in the regions of time and space. ECK is involved in these regions above time and space in which all is omniscient, omnipresent and omnipotent; hence, God awareness. All religions, philosophies and sacred doctrines are the offsprings of ECKANKAR.

ECKANKAR The ancient science of soul travel. This is the projection of the inner consciousness which travels through the lower states into the ecstatic states in which the subject feels that he possesses the awareness of the religious experience of being. This is done through a series of spiritual experiences known only to the followers of this science.

ECK Kalam The ECK sound, the heavenly music.

ECK Marg The path of ECKANKAR.

Eckshar The supreme consciousness; similar to the *Mahanta* state of consciousness.

ECK Vahana Carrier of ECK, or carrier of the message of ECK.

Ego The realization of one's self as a human consciousness. This is the personality in man. When the *chela* rises above this into the spiritual consciousness, he becomes the individual.

Egoity Another name for individuality.

Ekacitta The experience that many ECK *chelas* have as out-of-the-state-of-consciousness movement—one moment beyond time and space.

Ekaggata The state of being one-pointed in thought; having limitation on all other things except a single-minded thought.

Ekam Adwaitam The one second in eternity experienced by those who seek God.

Emotional Body The astral sheath, body.

Enlightenment The awakened state. Becoming aware of God. The breakthrough to the states of no time or space.

Esoteric The secret knowledge not obtainable by the uninitiated.

Eshwar-Khanewale The adepts who live in the spiritual city of Agam Des. Called the God-Eaters because they have learned to partake of the cosmic energy instead of material food. Live to great ages beyond the normal span of human life.

Exoteric That teaching which is visible to the eye and ear; opposite of esoteric.

F

Faith Confidence in the master and what he represents spiritually; also, confidence in his spiritual works as the Way to God.

Fattura della Morte The death-maker; one who can bring death to another at his own desire.

Firdusi A great Persian poet of the eleventh century.

Feminine Principle The passive, negative or receptive aspect of the energies of God. The universal mother principle in the human consciousness.

Field of Consciousness Sum total of all that is embraced within an individual's consciousness at any given time.

First Grand Division Those planes and planets which make up the physical or gross universe. It is called the *Pinda* world. Also, the body of man. Consists of the planets, universes, stars, constellations and worlds within the earth.

First Sermon The first talk given by Sri Paul Twitchell after acceptance of the ECK Rod of Power after his enlightenment and willingness to bear the responsibility of

the ECK Mastership. This occurred October 22, 1967 at the First World Wide Seminar, Las Vegas, Nevada.

Fubbi Quantz The ECK master in charge of the Katsupari Monastery in Northern Tibet. Guardian of the first section of the Sacred Scriptures of the *Shariyat-Ki-Sugmad* (Way of the Eternal). He was an ECK master with a large following in Persia during the tenth century at Tabriz. He was the ECK master of Firdusi, the greatest Persian poet.

G

Gandharuas The heavenly musicians, especially those musicians on the astral plane whom some can hear and believe that it is the music of the ECK life stream.

Ganesh The psychic force that rules the lowest part of the body, the *Guda Chakra.*

Gare-Hira, Temple of The name of the Temple of Golden Wisdom under the ECK master Yaubl Sacabi, guardian of second section of *Shariyat-Ki-Sugmad.* Located in spiritual city of Agam Des, home of the *Eshwar-Khanewale,* the God-Eaters.

Gatha Set of religious verses set down by those who have had flashes of spiritual insight.

Gathas Oldest part of the *Avesta,* the religious book of those who follow Zoroaster, the Persian sage who lived c. 600 B.C. Supposed to be an authentic version of his teachings.

Geeta A book of Indian religious philosophy.

Gharbi i Mutlag The absolute void, the *Anami* plane, which is next to the true God world.

Giani A learned *chela;* one who practices or walks the path of Wisdom.

Giani Marg The path of esoteric wisdom; that which is learned by studying at the Temples of Golden Wisdom.

Gnata The knower of God.

Godman The living ECK master, *Mahanta.*

God-realization The realization of the God state, the knowledge of God.

Golden Wisdom, Temples of The seven Temples of Golden Wisdom which exist on the various planes—two on this planet, one on Venus and one each on the astral, causal, mental and soul planes. The ECK master takes those

chelas who are ready to one of these temples nightly to gather esoteric wisdom.

Gopal Das The ECK master in charge of the Temple of Golden Wisdom which houses the fourth section of the *Shariyat-Ki-Sugmad*, on the astral plane. He was a living ECK master on earth during the twelfth century B.C. under Rameses II, in Egypt. He lived and taught the secret science of Eckankar near Luxor. He was known as a man of great wisdom whom the state officials interviewed at times, and to whom the poor came for help.

Group-Soul A number of souls, like a family or a community tied together by a common cause, an entity, that acts and reacts on one another on their ascending ladder of spiritual unfoldment.

Guilt The feeling inbred in many that they are responsible for some wrong. The ECK *chela* has no such feelings nor fear that God is going to punish him for a wrongdoing. He knows that any wrongdoing on his part will result in *Karma* which has to be paid, and no one but himself is responsible and no one else can pay this debt.

Gunu The basic attributes of the universal mind power, the *Kal* force. The three *gunas* are *Sattva* (light), *Ragas* (creativity) and *Tamas* (darkness).

Gupta Vidya Esoteric wisdom.

Guru The ordinary title for any who teaches a spiritual works.

Gurumuka One whose face is always turned to the master; a spiritual devotee.

H

Hak Truth, reality.

Hafiz Famous fourteenth-century poet of Persia; was a follower of Eckankar.

Hansa A swan, or mythical bird of beauty which symbolizes soul after it has reached the *Atma* (fifth) plane.

Hansni Tunnel A tunnel of darkness through which many traveling the road to God passes between the third and fourth planes.

Hridaya The heart *chakra*.

Hsin Chai The fasting of mind, when thoughts are removed and one lives in the pure state.

Hsu Wu State of emptiness and non-existence. In this state one finds the ECK master in his radiant form. It is a deceptive state, for when all looks empty and non-existent the master appears.

Hu The secret name for God.

Huk—Hukikat, a state of soul in its embodiment of truth. A word to be chanted for the *Agam Lok* plane.

Hum A word used to chant on the *Hukikat* plane.

Huzur A title, similar to sir, used in addressing a man of God.

I

Ida Channel at the right side of spine, right of the central canal, in the subtle body.

Individuality The divine, impersonal and immortal self of man.

Indri Chakra The center at the sex organs; generative center.

Indriyas The sense organs.

Initiate One who has undergone experience initiated by the master to link him up with the ECK forces and be lifted to higher spiritual levels. It takes two years to study in ECKANKAR before one can undergo the initiation. There are four main initiations for the *chela* before he can become the Eckshar.

Iron Age The *Kali yuga.*

Ishwara Another name for God. Also, the manifestation of *Brahman,* lord of the fourth plane. He manifests himself in three aspects: *Brahma,* the creator; *Vishnu,* the preserver; and *Shiva,* the destroyer.

Ism-I-Asm Another name for the ECK, the audible life current.

I Yuan The prime origin of all things, the ECK.

J

Jal Water, one of the five primal parts of matter.

Jalal-din-Rumi Thirteenth-century Persian poet and sage; was a follower of ECK.

Jaggannath Lord of World, *Vishnu,* the physical universe. *Jot Niranjan,* the negative king of physical world.

Jagrat The lowest quality of consciousness.

Jam Dut Angel of death, same as *Yama Duta*. An agent of the negative power. Meets all souls at time of their death unless they are with the ECK master.

Jap Mental repetition of a holy word.

Javakosa A sheath around soul. The last body before soul becomes itself alone.

Jiva Soul; the *Atma*.

Jiva Atma Soul in the human form; the living individual person.

Jivan Mukta One who has attained liberation.

Jivan Mukti Spiritual liberation, salvation.

Jnana Knowledge, learning. Same as *Giana*, wisdom.

Jnana Yoga A system of yoga that seeks spiritual liberation through learning.

Jananendriya The five *indriyas* of knowledge, the cognitive senses of hearing, feeling, smelling, touching and tasting.

Joriki Power derived from concentralism, gives one control of circumstances.

Jot Refers to *Sahasra*, or the lotus of a thousand petals; the crown *chakra*.

Jot Niranjan Ruler of first plane, the physical universe.

Ju Chiao Teaching of those already with knowledge, teaching of the learned; knowledge.

K

Ka Ancient Egyptian term for astral body.

Kabir Sixteenth-century Hindu poet-mystic, a follower of ECK, the secret teachings.

Kailash, Temple of Ancient Temple of Golden Wisdom on mental plane.

Kakusha One who has attained God.

Kailash, Temple of Ancient Temple of Golden Wisdom on mental plane under direction of Tejahua, ECK master, where is kept a section of the *Shariyat-Ki-Sugmad*.

Kal Time; has many subdivisions.

Kal Niranjan King of the negative worlds.

Kala Time; has many subdivisions.

Kalami-t-lahi The word of God.

Kali Goddess of time, wife of *Shiva*, mother of all material creation. Personification of the feminine principle in the Universal Mind force. Known in ECK as the *Kalshar*, the

illusion of life, mother of *Kal*, the Lady of *Kala;* Through her come the saviors of the world, but not the ECK masters: they are born of the ECK force.

Kali Yuga The dark age, last in the *yugas* of cycle in cosmic history. Begin at midnight February 16, 3102 B.C. The whole cycle is a *Manvantara*. This *yuga* lasts 432,000 years and we are now living in it. It is characterized by strife, discord, quarrels and contention. The planet will be destroyed at the end of this *yuga*.

Kalma Another word for sound current.

Kalpa A day and night in eternity which consists of 4,320,000,000 years. Hindus call it the day and night of *Brahman*.

Kama Passion. Refers to sex, exaggeration of lust.

Kama Rupa Body or form; the astral body in which passion resides or is expressed. Also, the astral form that exists after death. Sometimes, the ghost form, and often a vampire which acts upon those who seek to have the former inmate of a physical relative return in the *Kama Rupa* because of loneliness. It is not good to pray for the return of one who has gone on to the other worlds, because of this particular danger. He could return as a vampire.

Kanth Chakra for fifth psychic center in the body; the throat center.

Kanwal Lotus shape of *chakras* in body.

Karan Sharir The causal body, or seed body, in which all actions reside. These actions are manifested in the lower bodies.

Karma The law of cause and effect, in the lower or psychic world; justice, retribution, action and reward. This law applies to these worlds we call the physical, astral, causal, and mental.

Karma Bandhan The bonds of *Karma*, or actions; being bound to the chains of action.

Karma Kanda The path of actions; the way of salvation by right actions.

Karma Marg The way of *Karma* as a path to God. The approach to God through selfless and harmonious deeds.

Karma Yoga A path to reach God through right deeds and actions.

Karmendriya The power of action in all physical activities.

Karuna Active compassion.

Katsupari An ECK monastery in Northern Tibet. The master Fubbi Quantz is in charge here.

Kevala Alone.

Kosa The sheath around soul. This is the last sheath that envelops soul which stands between God and soul.

Krishna The eighth reincarnation of *Vishnu.* He is the Christ of the Hindu religion. His words are recorded in the *Bhagavada-Gita.*

Kriyaman Type of Karma that is created by actions during this life. Daily-news *Karma.*

Kriya Yoga Same as *Karma yoga.*

Krodha Anger, tantrum, fury; one of the five destructive actions of the mind.

L

Lai Tsi The Chinese ECK master in charge of the Temple of Golden Wisdom in the *Kosa* plane, the etheric world. Guardian of the section of *Shariyat-Ki-Sugmad* placed there.

Lakh A section of time in physical universe. It equals a hundred thousand years.

Law of Retribution *Karma.*

Laya Center That mystical point of no return at which soul crosses one plane into another prepared to stay and never come back to the lower one.

Laya Yoga A form of *yoga* in which one merges his individuality with the master.

Lam-Rim Stages on the ECK path.

Lemuria The ancient sunken continent of the Pacific, home of the third race; also known as Mu.

Linga Sharir The subtle body, same as the *Kama Rupa,* in which passion is expressed; the astral body. It is similar to the physical body in appearance.

Lingam Passion and its bonds.

Lords of Karma The group of entities under the *Dharum Raya,* the distributor of *Karma.* They are responsible for the distribution of the *Adi Karma,* primal *Karma* to souls first entering this world, and adding and subtracting *Karma* from the records of any soul in the lower worlds.

Lotus of Fiery Light The astral lotus center in man; the crown *chakra.*

Macrocosm The universe in its larger proportion; the universal world; God-world, including all universes. This is the part that any seeker of God wants: the whole, all.

Madhava Another name for *Krishna,* the Godlike consciousness.

Magi A mystical order of the Zoroastrian religion; one of the ancient groups that secretly studied ECK and practiced it several centuries before Jesus.

Maha Means great one.

Maha Kal The *Par Brahm,* one who rules that upper part of the mental plane, the *Brahmanda.*

Maha Nada The great music of the ECK life current.

Mahanta The living ECK master, the *vi guru,* the light-giver. A state of God-consciousness which is beyond these titles given in religions which designate states of high consciousness: *Mahanta* is the highest.

Maha Sunna A great region just below the *Bhanwar Gupha,* characterized by utter darkness.

Mahat Thought, the first changed form of the nature elements; matter which is space, time, and twenty-two other parts of the universal mind force.

Manas One of the four parts of *Anta Karan.* It is the faculty of receiving and tasting, sometimes known as the mind stuff itself.

Mantra A chant by repetition.

Manushi Human embodiment; the living ECK master in the flesh; the *Mahanta* whom you can see.

Mardang A type of Oriental flute.

Marg A path to God.

Mat Creed or doctrine.

Mauj Will or pleasure of *sat guru,* or Supreme.

Maya Illusions of this world.

Metta Good will, love.

Microcosa The little universe; the personal universe.

Milarepa Eleventh-century Tibetan saint, poet; a follower of ECK.

Moha Attachment, one of the five deadly passions of the mind.

Moksha To release any of the lower worldly problems.

Mondo Questions and answers between the master and *Chela.*

Mu The no-mind state; negative, below the usual state of negativism.

Mukti (Jivan Mukti) Salvation, now and here.

Mul Chakra The first *chakra,* the lowest in the spinal area.

Mumsaka The Caucasus mountains in Russian province of Georgia. Said to be the birthplace of Peddar Zaskq in seventeenth century, who lived in an ECK monastery to be trained to heights of spiritual perfection.

Mumukshutwa The state of attainment; one who desires to attain *Moksha,* or salvation.

Muni A sage, *rishi.*

Moon Worlds Part of the astral world.

Moulana Rum Author of world-famous poem *Massnavi;* an ECK follower.

N

Naacal Records First known records of mankind, records of the third root race, the Lemurians. Contains some description of ECKANKAR as foundation of religious life.

Nabhi Chakra The *chakra* near the solar plexus.

Nada Bindu The sound from which all things grow, the seed sound; a very secret word used by adepts for growth of *chela,* flowers, anything. In the *chela* it has to do with spiritual unfoldment, often with physical growth.

Nada-Brahma The sound of *Brahma,* fourth-plane ruler; The *AUM-OM,* sound of the universal mind-world word.

Naijor-pa He who attains serenity.

Nam Name; *Nada,* the ECK life current.

Nampak A spiritual city in the Andes mountains, South America.

Namo Blessings.

Nanak Guru Nanak, founder of the Sikh order.

Neophyte An aspirant, a beginner in the spiritual works.

Neti "Not this."

Nij Manas The seed mind; in the *Karan Sharir,* the casual body. Similar to the universal mind force.

Nimitta The primary cause.

Nine Unknown Masters Nine unknown secret ECK masters who are responsible for hidden knowledge of the spiritual

worlds. They collected this knowledge and put it into the sacred books, the *Shariyat-Ki-Sugmad.*

Nirala The *Anami,* lord of the *Anami* world.

Nirmana Charan Pure Water.

Niranjan The negative power in the lower universe.

Nirankar The formless one, the *Sugmad.*

Nirguna Beyond all attributes, good, bad, happiness, unhappiness.

Niyana Self-restrained.

Niraya The downward path.

Nirvana The Buddhist heaven; the fourth plane.

Nirvikapla A form of deep *samathi* in which one does not distinguish himself from the object of contemplation.

Nirvretti Returning, going back; flowback.

Nitya Eternal and everlasting.

Nuri Light.

Nuri Sarup The light body; radiant form of the master: his astral form.

O

Ocean of Love and Mercy The SUGMAD, God.

Om The sound symbol of *Brahm.* The life current of the second region in spiritual worlds.

Omar Khayyam A Persian poet of the twelfth century; an advocate of ECK.

Omkar Second astral stage of God, or second plane.

Ormad Illumination.

Ousia The spiritual essence that flows out of the Godhead; the ECK.

P

Pad A plane, a station place.

Pamada Mental slowness; sloth in mind.

Panthi One who travels the path of God.

Par Beyond the material, psychic; in the spiritual worlds.

Paraaatman The great spirit, the ECK.

Parabrahm above the *Brahm,* above the mental plane. A very thin world between the mental and soul planes.

Paramahansa One who has reached the *Sat Nam* plane, the soul plane. The term means, "He is like a swan"; "*Hansa*" means swan.

Param Akshar Temple of Golden Wisdom on the *Atma* (soul) plane, called the House of Imperishable Wisdom. Supreme Lord; another name for God.

Parmarth Spiritual practice; the effort, uplift.

Paranivana Beyond Nirvana.

Peddar Zaskq Sri Paul Twitchell: his true spiritual name.

Pindi Earth world, earth body. Relates to lower regions.

Piscean Age A 2,000-year era that ended in March, 1948. Now we are in the Aquarian age, but still under the darkness of the Kali yuga.

Piti Rapture.

Polarity of Soul When soul is polarized in either the Godhead or the Kalhead (negative).

Polytheism Belief in many Gods.

Popul Vuh An ancient psychic system.

Pradhana The primary matter of spirit; the nature stuff.

Prajapati Lord of creatures; entity; oversoul of animals who looks after their welfare. Each species has an entity of its own in charge. One can talk with these entities and control animal species.

Pralabdh Destiny.

Pralobd Fate; *Karma* created in previous lives.

Pralaya The dissolution and reabsorption of universes in the lower worlds at the end of each *Kalpa.*

Prakriti Substance opposed to the ECK (spirit); the *Kal* force.

Prana Breath. Vital air.

Pranava Same as *Omkar,* ruler of second plane.

Pranayana A breathing exercise for spiritual development used by yogis.

Prapatti Marg Way of liberation by complete surrender and devotion to God via the master.

Prescience Foreknowledge.

Prct Disembodied spirit with its sensual desires unsatisfied.

Principle Primary cause or universal truth.

Protean Soul Higher form of astral body used at times by the master when he takes shape to appear to the *chela.* His thought can force it to assume any shape or form.

Punya Spiritual merit; charity.

Purusha The male, supreme creativity energy.

Pythagoras Greek philosopher and adept in the ancient Order of Vairagi; an ECK Master, fifth century B.C.

Q

Qootubs The master, one who is entrusted with the spiritual welfare of the aspirants and *chelas.*

Querent One who questions the master.

Quiddity The essence, that which makes up the ECK.

R

Raga Greed, passion; Also, the color red.

Rahahasa A demon of the darkness of this world.

Rajas Attributes of nature; the creative *gunas.*

Raja Yoga A form of *yoga,* one of the many different systems of *yoga,* philosophy of *yoga.*

Rama An early world savior. He carried the message of ECK from deep forests of Germany to India.

Rami-Nuri An ECK master in charge of the Temple of Golden Wisdom in city of Retz, or Venus, and guardian of the *Shariyat-Ki-Sugmad* there. This temple is called the House of Moksha.

Rasayon The elixir of life.

Rebazar Tarzs The great ECK master living in the Hindu Kush mountains, supposedly over five hundred years old. He is the emissary of Eckankar in the physical universe.

Reincarnation Rebirth, the coming and going of soul into a new body each time it re-enters this world.

Retrocognition Seeing into the past; knowledge of the past.

Retz The capital city of Venus.

Rishi Oriental name for the sage; wise man.

Runmensi The cave, an inner experience soul goes through on its upward journey.

Rook Spirit or soul.

Root Race The varied races which have occupied the earth in the past. There are supposedly seven of them: the Polian, Hyperborean, Lemurian, Atlantean, the Aryan, and two yet to spring into existence.

Rupa Form.

S

Sach Khand The fifth region, the soul plane, home of spiritual truth.

Sadhaka A seeker of truth; looker for God.

Sadhana The spiritual effort or quest for God; sometimes called the spiritual exercises of ECK.

Sadhu One who has reached the causal plane, sometimes said to be only the higher astral; not a saint as many imply.

Sagana Sati A form of inducing trance.

Saguna Attributes of the Godhead.

Saguna Brahm The attributes on *Brahm* level.

Saguna Sati A technique for soul travel; known as the instant projection, sometimes called direct projection.

Sahasra-Dal-Kanwal The *Jot* or the lotus of a thousand petals; the capital of the astral world.

Sakapori Temple of Golden Wisdom on causal plane. Shamus-i-Tabiz is the ECK master in charge of the *Shariyat-Ki-Sugmad* there.

Samadhanas A religious state, joy beyond all doubt.

Samadhi Completion on the true reality, the highest that anyone can attain before reaching soul plane.

Samati Sameness of mind.

Samhita A code of rules, laws; similar to the Manu Samhita.

Samnyasin Anyone who renounces the world, free from attachments; a *chela.*

Sampatti Wealth or treasure.

Samyana Restraints from worldly pleasures.

Sansar The material world.

Sansari A worldly person.

Sanna Awareness, perception.

Sanskara Impressions during one or more earthly lives.

Santosa Peace and contentment.

Sar Important or real.

Saran Unqualified submission.

Sar Desh The pure spiritual worlds.

Sat Truth, reality.

Sat Guru A light-giver; the super teacher of spiritual works.

Sat Lok The soul region; same as *Sach Khand.*

Sat Nam Lord of the fifth region, the *Atma* (soul) plane; the supreme creator of souls; he who is the first manifestation of God, and usually believed to be the real form of God, to be God Itself.

Sato Kuray An ECK master.

Satsang Spiritual gathering e.g., the ECK *Satsang* meetings. Meetings with the master, or gathering to hear and read the master's writings or taped words.

Satsangi A follower of the master; one who has been initiated and attends *Satsangs.*

Sat Yuga The first of four cycles of time.

Second Grand Division The region of *Brahmanda.*

Self-realization Soul recognition. One attains self-realization upon entering the soul plane.

Sewa Service to or for the master.

Shakti Mother energy; mother of *Vishnu, Brahm, Shakt;* the female principle.

Shanti Peace of mind.

Shariyat-Ki-Sugmad The holy scriptures of ECK. A section of the *Shariyat-Ki-Sugmad* is located at each of the various Temples of Golden Wisdom on the different planes, including the earth world.

Shiva Third member of Hindu trinity, the destructive element.

Sinchit Reserved *Karma.*

Simran Repetition of the holy names of God.

Sohang Lord of the fourth (mind) region.

Sudar Singh An ECK master; was master of Peddar Zaskq in this life.

Sugmad The ECK name for the Supreme God.

Suksham A name for the astral world.

Sumer One of three peaks seen from city of Kailash.

Sun Worlds The astral world.

Surat Abbyas A spiritual exercise.

Sushupti The dreamless sleep furthest and highest from separate consciousness.

Swadharma Law of one's own life; self-imposed duties.

Swasa Sohang A spiritual exercise.

T

Tamas The attributes of nature, the *guna* of destruction, ignorance, death, inertia.

Tanmatra A primary element, such as taste.

Tao The Chinese term for the way to heaven; one who

follows a spiritual Master. The word expresses the same concept as the path of ECK.

Tapas Austerity, penance, intense application of spiritual exercises.

Tariqat Practice which leads to spiritual realization.

Tarriq Second stage of spiritual development.

Tattwa One of the five elements of matter.

Tejas Luster, beauty, power.

Tek Blind faith.

Third Eye A point just above the pineal gland, used by the *chelas* to pass through into the subtle worlds. This is where the *Mahanta* exists. They meet at this point so the master can escort the *chela* into the other worlds.

Tiloka The three worlds.

Tirbeni The three ways, the conjunction of three roads, three paths, or streams.

Tirkuti The *Brahm Lok.*

Tirkya Pad Another name for the astral plane.

Tisra Til Same as the Third eye, the spiritual eye as it is sometimes called.

Treta Yuga The second cycle of time following *Sat Yuga.*

Tulsi Das A seventeenth-century Hindu mystic poet who was a follower of ECK.

Turiya Fourth: sometimes applied to the fourth plane.

U

Udghata The act of opening the curtain of the higher worlds.

Udgita One of the sound methods of the mental plane; the chanting of the AUM.

Unconscious The no-mind, no-thought area. Freedom from attachment to thought.

Union with God The Hindu religious concept of becoming one with God. The concept differs from ECK, because here one becomes the co-worker with God and doesn't become one with it. The concept in ECK is that becoming one with God means entering into the divine cosmic stream and becoming one with that stream. Instead of becoming one with God, soul becomes one with the essence, not the Godhead itself. This is self-realization, and not the true realization of God.

Universal Mind Another name for the negative power.

Unmani Dhun The tenth door, or third eye; the sound which is heard in this particular place.

Uparti Freedom from ceremonial worship; indifference to sensual pleasures.

Upasana Devotion or worship; also includes prayer.

Upaya A device for the spiritual seeker to use to move into the higher states. It may be conceived of as a raft, or a boat to get across the river.

V

Vadan Another term for the music of the ECK, which is heard internally.

Vahana Vehicle; the channel for the God power. The *Mahanta,* Christ, Buddha.

Vairag Non-attachment; renunciation of material things; mental detachment from worldly desires and things.

Vairagi The ancient and long-lived adepts of ECK. Members of the ancient order of the *Vairagi.*

Varnatmik That part of the spiritual teachings which can be written and spoken.

Varuna One of the oldest Hindu gods.

Vayu Air; one of the five *tattwas.*

Vedas Collection of ancient Hindu hymns; sacred scriptures.

Vibhuta The ability to manifest great psychic powers.

Vi Guru The supreme *guru;* also refers to *Sat Nam,* ruler of the fifth (soul) plane.

Vigyan Esoteric knowledge.

Vihara Dwelling place of consciousness.

Vijnana Consciousness; to apprehend or bring into mental manifestation an inner experience.

Vishnu Second member of the Hindu trinity.

Viveka Discrimination, searching. Same as *Bailbek.*

Vyapakkatva Omnipresence.

W

Wallis Prophet or holy man.

Wheel of Eighty-four Rounds of birth and death which soul must pass through during its early existence. This means that soul will pass through 8,400,000 different

species of living beings. The eighty-four refers to the number of *lakhs,* each a hundred thousand years.

Wu Wei Doctrine of the non-assertion of self.

Y

Yagya Sacrifice.

Yama Duta The angel of death, or messenger of destruction.

Yama Messenger of death.

Yaubl Sacabi The ECK Master in charge of the Temple of Gare-Hira, guardian of that portion of *Shariyat-Ki-Sugmad* located there. It is the Temple of Golden Wisdom in the spiritual city of Agam Des, home of the *Eshwar-Khanewale,* the God-Eaters.

Yavata An ECK master teaching on the inner planes.

Yin-Yang The positive and negative aspects of nature.

Yoga A system of exercises which is supposed to lead to union with God. There are eight different systems.

Yogeshwar A *yogi* who has reached the *Brahm Lok* through *yoga.*

Yogi One who has reached the astral region through *yoga;* a degree of enlightenment.

Yuga A great cycle of time. The four *yugas* of world history are: *Sat Yuga,* the Golden Age; *Treta Yuga,* the Silver Age; *Dwapar Yuga,* the Copper Age; and *Kal Yuga,* the Iron Age. We are in the last age now. A thousand *yugas* make a *Maha Yuga,* which is called a day of God, and runs into billions of years.

Z

Zeztroth Ruins near Memphis in Egypt.

Zikar Repetition of the holy word.

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